

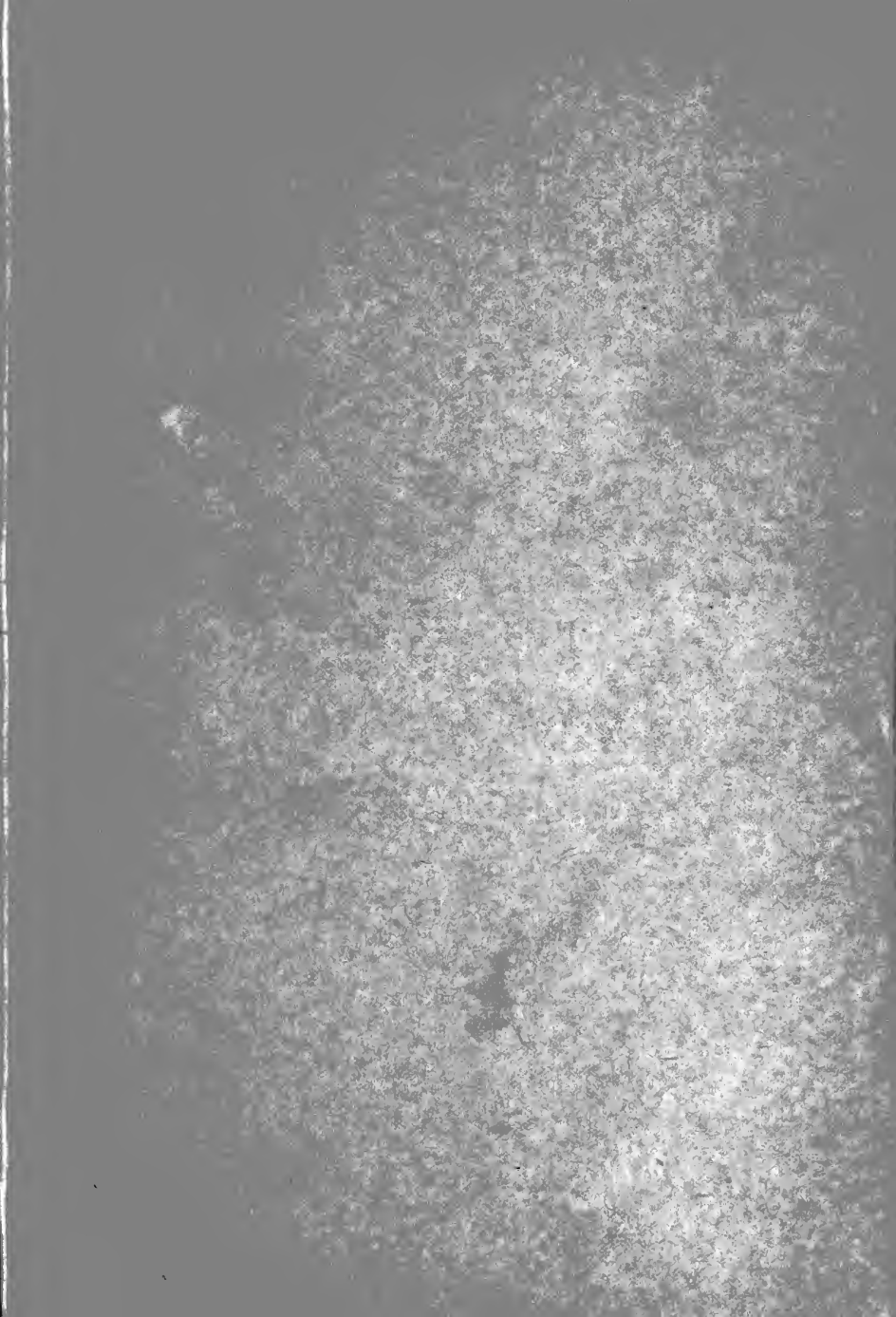


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BOOK I

MAN'S INCARNATION



MAN'S INCARNATION

KEY TO LIFE ETERNAL

BOOK I

MAN'S ELEMENTS, ATTRIBUTES, AND RELIGION; THE BOOK, OR
CANONICAL, AND THE BOOKLESS, OR ILLITERATE, RE-
LIGIONS; SUMMARIES OF THE BOOKS OF THE ENG-
LISH BIBLE; THE STORY OF THE OLD TESTA-
MENT PART, AND THE PROPHETICALLY
DECLARED SINS OF THE PEOPLE
REPRESENTED IN THE OLD
TESTAMENT PART OF
THE ENGLISH
BIBLE

BY

FRANK B. McKENNAN, LL.B.

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PREFACE

In presenting this work, we are not unmindful of the great depth, extent, and importance of our subject, and that some of the best students and brightest intellectual minds of the ages have devotedly studied and extensively written of the humanity and divinity of man; but we have been encouraged to study independently, and are emboldened to write, by the prayerful statement of the greatest of teachers, to the effect, that the things we have been studying and are writing about have been hid from the wise and revealed unto babes. And we know that, in view of the great number and unbounded extent of the writings of a similiar nature extant, our effort will not be appreciated unless we have something new, interesting, and instructive to offer to thinking men and women.

Notwithstanding all that has been spoken and written, we come with a new message full of thot and spiritual food to gladden the bewildered hearts of humanity, removing the mystery that has surrounded carnate man in his relations to infinity and the rest of the creative world, simplifying and showing the application of the strange and mysterious history and teaching of the English Bible, and harmonizing the religions and religious teaching and religious practice of mankind in all parts and in all ages of the world.

The thots and conclusions presented in these writings have been gathered from the known physical, mental,

moral, and spiritual composition of man, and the civil and religious experiences, revelations, interpretations, and reasonings of and to mankind, as preserved and presented in the emblems and the sacred and secular writings of the past and present ages, together with our own intuitive and acquired knowledge of things, and our own experiences and observations in, and of, life.

In our careful study of the English Bible and a limited study of the other sacred and secular records and writings, as translated by qualified students and scholars, we have found that, treated liberally, what upon the surface appears to be vulgar and incongruous is, in the main in spirit at least, homogenous, and that the religions and religious teachings and practices of the world interweave into a consistent, harmonious whole, working out a divine plan for man.

Rightly understood and interpreted, in its narratives, of the creations, including man and woman; of the garden of Eden, with its provisions for the sustenance of life; of the disobedience of man, and the wickedness of the world; of the flood, and the Ark for the righteous; of a peculiar people; of Egypt and Pharaoh; of the bondage of Israel in Egypt, and a Moses and an Aaron; of the passage of the Red sea, and the destruction of Pharaoh and his hosts; of the wilderness and the wonderings of Israel therein; of the passage of the Jordan, and the conquered settlement of the promised land; and of the internal and external, public and private, tribe and national, civil and religious life of the Israelitish people, with their relations to and intercourse with the nations by whom they were surrounded and with whom they came in contact;

In its prophecies of the coming of a Messiah, a New Dispensation, in "the Christ," and a universal Church of Jews and Gentiles ;

In its narratives, of the coming, nativity, and ministry of Jesus, and his disciples and apostles ; of the origin, conquests, and amplitude of the Church in the New Dispensation ; and of the Revelations, the English Bible teaches, both symbolically and literally, the source, constitution, and purpose of man, with his relations to Divinity, and the rest of the created world, distinguishing man's life and intelligence from the rest of the creatures, and pointing out the way of and to Life Eternal.

We have found, that the subject matter of the English Bible covers three distinct dispensations of man in the world ; that the first ended in the destruction of the created world by a flood, with Noah, the righteous man, as a connecting link reaching into the second ; that the second ended in the rejection of Israel, with Jesus, the perfect Man, as the connecting link, reaching into the third and present ;

That the first dispensation was creating and developing ing, the second law giving and ceremonial, and the third and present is the Christian, or Christ bearing and developing ;

And that the biblical story, of these three dispensations, portrays the physical, intellectual, moral, and spiritual elements of man ; illustrates man's physical and intellectual endowments, and his moral and spiritual attributes ; and demonstrates the working relations of the human and divine sides of man's life in the developments of a spiritual personality and its birth out of the body, as illustrated in the birth, life, ministry, and death of Jesus, and the

birth of his spiritual personality out of his physical body.

We have learned that man is the incarnation of a divine element, emanating from God, with physical functions suited to serve its purpose in the environments of the world without personal contact or exposure; that the purpose of thus incarnating divine elements, as represented in intellectual and soulful man, was and is that, thru the human and spiritual agencies combined in man, a spiritual personality may be developed and born out of the body, called second birth, for the Eternal Kingdom of God;

That the material world, in all its creations, emanations, agencies, and environments, serves nature in the production, maintenance, and reproduction of human temples and vehicles for the indwelling, and the development of divine elements to personalities—sons of God; that the human personality is the son of nature, and the spiritual personality is the son of God; that nature is exhausted in the production, maintenance, and reproduction of the physical man, and that personal infinity commences with the production of the spiritual personality.

Our object in this work is to reproduce here, in convenient form for reference, the evidences we have found sustaining these our conclusions in relation to the religions and religious teachings in the different parts and the different ages of the world, including the English Bible, and proving our theory of the humanity and divinity of man, and the purpose of the created world and carnate man in the Eternal Plan of God.

We know that the religious sea, upon which we have launched and set sail, in its borders is full of islands of

belief and faith, some above the surface, and many more submerged with irregular ragged outlines, obstructing the passage and besetting the way of would be mariners. And if it be that we have passed these religious shoals and can signal and guide some belated souls out into the deep blue sea of God, to enjoy the peace of mind and fortitude belonging to the children of God, we shall feel that our effort has not been in vain.

The extent of the necessary subject matter for this work, as taken from the English Bible and elsewhere and in an abridged form reproduced, with the necessary definitions, explanations, applications, and comments, would make a very large, expensive and inconvenient volume of more than a thousand pages; therefore, we have divided and will publish it in four small convenient volumes of about two hundred and fifty pages each.

In this division of the subject matter, we have been careful to have each volume complete and valuable in itself without regard to what may follow or precede it.

The first volume treats of Man's elements, attributes, and religion, and the book and bookless religions, giving a summary of each book of the English Bible, and the story of the Old Testament, with the prophetically declared sins of the people represented.

The second volume gives the prophetic judgment against the people, and the prophecies concerning the coming of a Messiah, a New Dispensation, and a Universal Church, as contained in the Old Testament; and the story of the New Testament, concerning Jesus, his ministry, his disciples and apostles, and the Church; and the Revelations.

The third volume is a sort of Glossary, explaining

the meaning and application of the names, words, and phrases used in the biblical writings, as they apply to the world and man, the here and the hereafter.

And the fourth volume treats of our subject directly, covering the first three volumes.

AUTHOR.

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PART I

MAN'S ELEMENTS AND RELIGION

Man is distinguished physically, mentally, morally, and spiritually from all other creatures of the world. It is said that man was created or made in the image of the Creator ; that he is next lower than the angels ; and that, of created things, he is the nearest the Infinite. In the historical order of the creation, man is placed last, as the finishing product and the capital of the world pyramid. In body he is the highest in quality ; in composition, he is the most complex and complete ; in environment, his is the most extensive ; in physical capacity and mental endowment, he is without a comparison ; and in reasoning power and spiritual attributes, he stands absolutely alone in the world.

Most creatures have in common, at least to a certain degree, intelligence, activity, passivity, and combativity ; but man is the only creature that thinks, reasons, invents, meditates, reflects, philosophizes, and believes. These exclusive faculties peculiar to man alone must have been given to him for some higher and more noble purpose than merely to control and rule the rest of the world.

Man had need of his special sense, activity, passivity, environments, and intelligence, for the perception, control, and development of the outer physical world and its

utilization in the care, protection, and nourishment of his physical body; but there must have been a higher and more noble purpose in endowing him with the special sense and intelligence, and the exclusive powers for thinking, reflecting, reasoning, meditating, inventing, philosophizing, and believing. He is the only creature that possesses a dual nature of humane and divine elements—a carnal, or worldly, side and a soulful, or spiritual, side.

It is man alone that looks beyond the finite and perceives an Infinite; that yearns for something which neither sense or reason can or will supply; that feels a strange impulse from within calling for something that does not come and go—for something which is and remains forever; that feels a dependence—the need of one upon whom he can lean and rest, and with whom he can feel at home in this strange world of incarnation.

It is thru man's special intellectual faculties and exclusive spiritual powers that he perceives an Infinite, reasons about God and a future life, and believes—nay, knows—there is a God and a future life.

It is thru man's special intellectual faculties and exclusive spiritual powers, when harmoniously developed and attuned, that the rays of divine light shines and enables him to look upon things spiritual; that enables him to look inward upon himself and upward to something not himself, and see and understand something of the mystery called life, and the divine purpose in this strange and mysterious incarnation.

It is in these special and exclusive endowments that we find that corrective element which makes man's life the most humane, comprehensive, and perfect; that element which makes a life not for this world only but for a

transfigured and eternal existence; that element which has made this life rational and a religion possible, that element which is the deepest spring and the foundation of all rational individual life; and that element which, connecting man with God, firmly fixes the specific and permanent barrier between man and beast which never has been and never will be crossed from beneath.

During this life, the highest state possible is attained by purifying and refining the human vehicle for the largest possible indwelling and beneficent influence of the divine elements of our dual nature; but we permit the sensual pleasures derived from the world's environments to possess and dull our otherwise transcendent intellect to such an extent that, tho both seeing and hearing, we perceive not, neither do we understand the impulses emanating from our divine nature; and, being consciously lost to our divinity and its beneficent influences, we live on, seemingly satisfied with our worldly existence not exempt from the envy, spite, and hate which humanity shares in the flesh with the beast.

It is true, this life has always been more or less a struggle and in late years in some respects a fighting life. The social, intellectual, and commercial contentions for supremacy in finance and commerce—the acquisition of wealth, empiric knowledge, social and political powers, and the fame of the world have developed man's temporal mental powers, and physical activities, together with the instinct of self-preservation, to such an extent that the other side of this life, which is the more important, has been neglected and in a large measure lost sight of, and has been allowed to lie dormant, buried beneath the avalanche of this world's cares.

While man continues in this relative state of human development, he will continue to work for the wealth, power, and fame of this world until he can work no longer, and point with sensual pride and pleasure to what he and his ancestry have done or accomplished by warfare, valor, and hard work in founding a home, a family, a city, state or nation, and in the accumulation of wealth, and die without having perceived or understood the purpose of his life on earth—the divine object of his incarnation.

Knowing that this life is only for a time and will soon pass away; that the company here with those we love will not last long as we must sooner or later in body at least return to the earth from whence it is said we originally came; that when we go from this life we must go alone and, as we can take nothing material with us, our family and loved ones, our wealth and earthly store, and all pass away or must be left; man dies without having realized that this world and this carnate life is but the preparatory department of the divine economy wherein it was intended, by the proper use of his special faculties and exclusive mental and spiritual powers, man should develop his soul—his spark or embryo of divine Life separated from God and incarnate—into a personality capable of individual existence independent of its carnate body, to live on, after the disintegration of its carnate body, as a personality in and for the Eternal Kingdom of God.

Manly vigor, silent endurance, public spirit, and private enterprise are important factors in the human side of the destiny man has to fulfil on earth; but he should not forget that there is as surely another side to this life—another purpose and destiny open to him in his journey

across this span or this link of life—another side to his nature to be harmoniously developed during this life; not the active, combative, and acquisitive alone; but the passive, meditative, reflective, and philosophical as well, that the rays of divine Light may shine from his soul within which will reveal the Infinite, and dispel from the mind the darkest clouds of intellectual night.

Man has set apart but one day out of seven for meditation and the consideration of those greater things which pertain to God and a future life, and the many pass that day in mere church-going-routine, in ministering to the passions or sensual pleasures, or in thotless rest. But, no matter what may be his sensual pleasures, bodily comforts, material wealth, mental powers, or social and political fame, if intelligent man has his quiet, thotful moments, rare tho they be, when the old simple questions of humanity returns to him in all their intensity and he is troubled from within with the ever recurring consciousness of a hereafter, and there is sent up from the depths of his inner being imperious questionings pertaining to God and the future life. At these times of thot and meditation, man wants to know more certainly than he knows, what he is and why this mysterious life; what this life on earth is meant for and where it is he will go when this life ends; and what will be his state or condition hereafter.

In his most natural state here, man believes he has a future which in some way depends upon the life in the flesh, but he does not know certainly how to prepare for it. He searches the history of the world, the writings of the prophets and diviners of old, and the teachings of priests, rabbis, preachers, theologians, and philosophers of

all ages for the desired information; but he finds that every day new prophets arise and beseech him for his soul's sake to give ear to him for the way of Life; that every day new authorities announce themselves, and new theories are advanced; that the doctrines of yesterday are challenged by the fresh philosophies of today, and he knows the creeds of today will fall before the criticisms of tomorrow. He finds that his increase of knowledge from these alleged truths combine in his mind and make darkness; and he rejects these theories one by one, and returns the great books to their shelves. The years pass, and the great problem of "The Way of Life" remains unsolved.

In his searches for the way of Life, the individual finds that he is not alone in his solicitations for a knowledge of present and future conditions; that some of the best intellectual talent and noble genius of this and other ages have been devoted to a search for and the study of the evidences in the solution of these momentous questions; and that great minds have searched for and, so far as discovered, studied and written the civil and religious history of the world from the earliest known and conjectured beginnings down thru all the ages. He finds that some of these students and writers, most richly endowed with the choicest intellectual wealth and wisdom in their thought and work, have brought forth and developed some of the rarest gifts of the human mind and intellect; that they have pondered deeply into nature's problems and found solution of many of them; but, laboring in and with the material world, they have sought to materialize what they have learned of the spiritual; and unwilling to accept anything not apparent to the

physical senses and supported by human reason, they have rejected what was invisible to the physical eye.

The knowledge of well ascertained, well classified, and well labeled facts has assumed very great proportions in this day and age, and imparts great intellectual power to those who can wield and use it. Our age is proud of this sort of knowledge, and the many are inclined to accept and believe it to be the only reliable kind of real knowledge, discrediting all claims to other sources of real knowledge of present and future conditions.

To these historical students and writers, this age is indebted for all the information it has of the civil and religious history of man and the world in the past ages. They have studied and written of the intellectual world and its historical development from the supposed first appearance of predicative and demonstrative roots with their combinations and differentiations leading up to the supposed beginnings of rational thought, and its supposed development from the lowest to the highest stages. They have studied and written of the material world—the formation and growth of the earth, the creations, formation and emanations in and upon the earth with their development and growth—from the supposed first appearance of living cells with their combinations and differentiations leading up to the supposed beginnings of organic life, and its supposed steady progress from the lowest to the highest stages.

These students and writers have searched out, studied, and interpreted for us many of the sacred emblems, and the civil and religious records and writings of the world in the past ages; thus, interpreting and preserving for this and all future ages much of the ancient historical

and traditional religions, with the accredited revelations from God to man thru the seers, priests and prophets, from the earliest known beginnings down thru all the ages.

From these writings thus preserved to us, we learn that, in the earliest of the history extant, mankind was divided primarily, according to his country, language or religion, into three great families or nations which were known and styled, the Aryan, the Semitic, and the Turanian or Ural-Altaic; that religion as a divine influence among men underlaid and supported every relation of life and social institution, and a supernatural presidency was supposed to consecrate and keep together all the cardinal institutions of those early times such as the family, the tribe, the state, and the nation; that in those early ages religion, in its outward appearance as something outspoken, tangible, and definite which could be described and communicated to others when distinguished from religion as a silent power working in the heart of man, lay within a very small compass; that what constituted the outward framework of the religion of antiquity was a few words recognized as names of the Deity, a few epithets that had been raised from their material meaning to a higher and a more spiritual stage, a few words which, originally expressing bodily strength, brightness, or purity, came gradually to mean greatness, goodness and holiness, and some more or less technical terms expressive of such ideas as sacrifice, altar, prayer and possibly virtue and sin, body and spirit. The hearth was the first altar, the father the first elder, and the wife and children and slaves the first congregation. In those early ages,

religion was dependent upon the more or less inadequate resources of language for its outward expression.

In the history of the world, wherever there has been found traces of human life there has been found traces of a religion, evidencing the fact that in all known ages of the world, no matter what the color of the skin, the extent of intellectual development, nor how far removed from the centers of human intellectual development and religious influences, man has been inherently capable of transcending the finite and perceiving an Infinite—a higher creative and controlling power—and believe in a future life the attainment of which in some way depended upon the character of the life in the flesh.

At no time in the past ages, as at the present time, has the human family been one in religious faith and practice, but every nation or people has had its own peculiar religion and in many instances the same people have had in different ages a different religion. Some of these religions have been founded upon or evidenced by a book, but many more have had no such voucher to offer in support of their peculiar religious faith and practice.

Anciently, as at the present time, the book religions were looked upon and considered more authentic, trustworthy, and by those adhering to them as the only divinely revealed religious teaching, and their followers formed a kind of religious aristocracy among the crowd of bookless or illiterate religionists, as at the present time. But the book religionists including those possessing even a sacred canon were comparatively few, and comparatively small has been the aristocracy of real book religions.

In the great drama which we call the religious history of the world, the Aryan and Semitic families of

mankind have been the principal actors, and but two members of each of these families can claim the possession of a sacred code. Among the Aryan nations, only the Hindus and the Persians; and among the Semitic families, only the Hebrews and Arabs have religious codes. The Hindus gave rise to Brahmanism and Buddhism, and the Hebrews gave rise to Mosaism and Christianity. Zoroastrianism had its source in the same stratum which fed the deeper and broader streams of Vedic religion, and Mohammedanism springs, so far as its most vital doctrines are concerned, from the ancient fountain-head of the religion of Abraham or that of Mosaism, Mohammedanism is later than the Christian and Zoroastrianism is earlier than Buddhism.

Buddhism was an offshoot of and a reaction against the Brahmanism of India, where after a time it withered away on the soil from which it sprang and, being transplanted from India to the Turanian nations in the center of the Asiatic continent, it took root and assumed its real importance. It thus appears, that Buddhism, an Aryan religion by birth, became the principal religion of the Turanian world.

Christianity, springing from Mosaism where it failed to fulfil its purpose as a reform of the ancient Jewish religion, being rejected by the Jews, did not develop its real nature until it had been transplanted from the Semitic to the Aryan soil—from the Jews to the Gentiles—where it assumed its world-wide importance. It appears thus that Christianity, at its birth a Semitic religion, became the principal religion of the Aryan world.

China is the only other nation that can claim a book religion as its own. China became almost at the same

time the mother of two religions founded on sacred codes, —the religion of Confucius and that of Lao-tse.

With these eight religions, the library of the sacred books of the whole human family is complete, leaving the largest portion of mankind, including some of the most valiant champions in the religious and intellectual struggles of the world, without representation in this theological library.

Of those without canonical books, we have among the larger families or branches of the Aryans, the Greeks and Romans; among the Teutonics, the Celts, and Slavonics, and among the Semitics, the Babylonian, Phenicean, and Cathoginian families.

The two beds in which the streams of Aryan and Semitic thought have been rolling for centuries cover but a narrow tract of country compared with the vastness of our globe as we have seen, yet, we have the evidences that there has not been a nation or people without a religion—a knowledge of a supervising power—a God, and a future Life.

We learn, that along the shores of the ancient Nile are to be seen pyramids still standing, ruins of temples, and labyrinth, the walls of which are covered with hieroglyphic inscriptions of gods and goddesses; that if we follow the sacred streams to their distant sources we will find the whole continent of Africa full of interesting evidences of religion, vague hopes of a future life, and not altogether faded reminiscence of a Supreme God; that everywhere, upon the islands that rise in the oceans of the earth, whether among the dark Papuan, the yellowish Malay, the brown Polynesian races scattered on these islands, and even among the lowest of the low in the scale

of humanity, there are if we will but listen, whisperings about divine beings and imaginings of a future life; that there are prayers and sacrifices which even in their most degraded and degrading form bear witness to that old and ineradicable faith, that everywhere there is a God to hear our prayers if we will but call upon him and to accept our offerings if they are offered as a token of a greater heart.

Upon the double continent of America, the first discoverers found, in the central and southern continents, an ancient and as it would seem an independent faith, and, among the red-skinned inhabitants—the red Indians of the northern continent—home-grown specimens of religious faith.

In the Asiatic continent, altho nearly the whole of it is now occupied by one of the eight book-religions—Mosaism, Christianity, Mohammedanism, Brahmanism, Buddhism, Zoroastrianism, the religion of Confucius, or that of Lao-tse—partly below the surface and in some places still on the surface more primitive forms of worship have maintained themselves, such as the Shumanism of the Mongolian race and the Mythology of the Finish and Ethonian tribes; and as we delve into the religious history and tradition of the past ages our horizon expands on every side and we find that wherever there are traces of human life there are traces of religion.

From the history of the world and the experiences and observations of man, it is apparent that at times the human intellect naturally becomes sufficiently transcendent to understand that there is a higher ruling and controlling power, and a life beyond the grave; that when relieved from the controlling influence of the human side

of this life and attuned to the divine, the intellect of man becomes sufficiently transcendent to look within upon the spiritual, and see and understand something of things supernatural; and that under proper conditions the intellect of man sustains the same relation to the divine side of this life that it does to the humane side, transmitting impressions from both the human and the divine sides of this life to the consciousness of man; for every age and most if not every people has had its own peculiar religion, and its individuals called seers and prophets who at times and under certain conditions intellectually transcended the finite, perceived the Infinite, and divined current and future events which they published as their visions and prophesies, and which they or others have written in books and which forms the larger part of what is called religious history of the world.



PART II

THE BOOK OR CANONICAL RELIGIONS

In part one, we learned that there never has been a people or nation without a religion; that in the world's history wherever there has been found traces of human life there has been found traces of a religion; that at no time in the known history of the world has the religion of the people been one, but each people or nation has had its own peculiar religious faith and practice; that the religion of the world has been of two general kinds—book or canonical and bookless or illiterate; that of the book or canonical there were eight—Mosaism, Christianity, Mohammedanism, Brahmanism, Zoroastrianism, Buddhism, the religion of Confucius, and that of Lao-tse in China, while those of the bookless or illiterate were many more scattered thruout the world; and that most if not all of these religions were claimed, if not by their founders, then by their disciples, to have been the result of divine Revelation.

In the religious literature of the world, we find, besides the eight canonical books or bibles referred to, numerous religious writings, religious philosophies, and philosophies of religion; and that there is religious literature and books sacred and commentary, written about

these religions and philosophies, without number and entirely beyond the comprehension of man.

When the historians speak of the Jewish, the Christian, the Hindus, the Brahman, the Buddha, the Confucius, or the Lao-tse religion, they have reference to a body or bodies of religious history and doctrine handed down in canonical books or bibles constituting the faith and practice of the communicants and disciples of the religion bearing such name; and, when they speak of the bookless or illiterate religions, they have reference to the bodies, more or less complete and definite, of religious history and doctrine handed down by tradition constituting the faith and practice of the uncertain bodies of religionists scattered over the world who have not canonized their religion. Some of these traditional religions such as the "Vedic Hymns" have been searched out and reduced to writing by eminent intellectual scholars, giving us the advantage of having them preserved to us in book form.

In the Brahman religion, we have the sacred writings of the Brahmans, the Hymns of the Rig-veda which are the real bible of the ancient faith of the Vedic Bishis, which contain ten thousand five hundred eighty verses, and a commentary of one hundred thousand lines of thirty-two syllables each; also three minor Vedas and numerous essays, manuals, glosses, etc., forming an uninterrupted chain of theological literature extending over more than three thousand years. Among this same people, we have numerous controversial writings of different schools of thought and faith all claiming to be orthodox but differing from each other as day and night, and compositions, at variance with the opinions of the majority and professedly unorthodox, written by declared

enemies of the Brahmanic faith and priesthood whose accusations, insinuations, argument, and poisoned arrows of invictive need no comparison with the weapons of theological warfare in any other country.

The religion of Buddha, which was originally but one of many sects, possessed a vitality which has made its branches to overshadow the largest part of the inhabited globe and produce a canon the text and commentary of which contains twenty-nine million three hundred sixty-eight thousand letters. This may be better understood by comparison with the English Bible which contains about three million five hundred thousand letters, or about one-ninth part of the volume of the text and commentary of the Buddha canon. The Tibetan edition of the Buddha canon consisting of two collections is said to contain about three hundred twenty-five volumes folio, and that each volume weighs from four to five pounds.

In the Mohammedan religion, the books are said to be so numerous that but few if any could master them in an ordinary lifetime.

The religion of Confucius in China is founded upon the five kings and four Shu books. These nine books of themselves are said to be of considerable extent, and these are surrounded by numerous voluminous commentaries.

Lao-tse is said to have written no less than nine hundred twenty books on different questions of faith, morals, and worship, and seventy on Magic.

There is a third religion in China, that of Fo, which is simply a Chinese corruption of Buddha, but is said to have produced an enormous literature of its own.

Besides the Zoroastrian religion which has an extensive religious canon and books sacred and commentary

without number, there are the Jewish and Christian religions, which must of necessity be considered together, with the English Bible containing about three million five hundred thousand letters which cover about one thousand ordinary book pages of closely printed matter, and about five hundred pages of commentary; and books and publications devoted to its interpretation, explanation, application, and teaching without number, covering a period of about three thousand years. The Jewish and Christian religious literature combined, probably exceed all others in the world's history.

The sin-sick soul of man, seeking relief from its human bondage, asks the recognized religious authorities of his time for the way of Life and he is told, that the day of divine vision, revelation, and prophesy is past; that it was only in the ancient days and times that God appeared to His divinely selected and inspired seers, priests, and prophets, and later to Jesus the Christ and His divinely selected and inspired apostles and thru them revealed Himself and his divine plans to guide man to and in the "Way of Life;" that all those visions, revelations, prophecies, and teachings were, under divine direction and supervision, written in books and preserved to instruct and guide man to and in the "Way of Life;" and that the instruction and teaching thus preserved to guide man to and in the way of Life is so plain and simple that "the way-faring-man, tho a fool, need not err therein."

If it be true, that this age is dependent upon the visions and revelations recorded in the sacred books and writings of the ancient religious world for a knowledge of God and the way of Life, then, it is important that we know and understand these records and writings if we would cer-

tainly go in the way of and gain the life beyond the grave.

From the general summary of the ancient religious records and writings here given, some idea may be formed of what a theological library would have to be to contain the books necessary for the study of the doctrines and teachings of even the eight sacred codes, and the improbability, if not the impossibility, of any individual or set of individuals being able to accomplish such a study in an ordinary lifetime. If these codes were all written in one language and their simple reading was sufficient for the solution of the question this might be accomplished by some of the intellectual giants of this age. But in order to be able to even read them the individual must know the languages in which they are written, and to be able to correctly read, understand, and interpret them he must be a master of the many languages in which they were originally written, an accomplishment not yet attained by any individual so far as known.

But we are told by the Christian theologian, that it is only the English, the Jewish, and Christian Bible that contains the divinely revealed Truths—the Word of God; that it was only to divinely selected and inspired seers, priests, and prophets of the Hebrew division of the Semitic family of mankind in the early ages and later to Jesus and his divinely selected and inspired apostles that God appeared and thru whom He revealed Himself and His divine plans for the enlightenment of man and his guidance to and in the “Way of Life,” and thru whom He had these appearances, visions, revelations, and teachings written and preserved in this book for the use and guidance of those and all future generations; that it

is the only infallible teacher and guide in the preparation for the life beyond the grave; and that all other so-called bibles and sacred books are the work and inspiration of mere man in his finite wisdom, and are without divine authority.

It is worthy of note, that each of the book or canonical religions proceed upon the theory that man was made by or emanated direct from God; that originally he occupied a high and holy position in his relation to the Deity; that he afterwards lost his high position and descended to one from which a redemption was required to restore his relations to the Deity and prevent the ultimate loss of both his soul and body; and, pointing out a redeemer already provided for acceptance or a divine scheme whereby such redemption may be accomplished by the individual, assume a completeness and self-sufficiency and exclude the probability or even the possibility of there being any other way of saving the soul from the ultimate destruction to which it is doomed under natural worldly conditions.

While it is possible for the enlightened and educated individual to read and in a measure at least to interpret and understand the Jewish and Christian Bible in his own language, there are comparatively few in this age who are sufficiently conversant with the languages in which this Bible was originally written to correctly read, interpret, and understand it in its original manuscript. We are, therefore, of necessity dependent upon the interpretations and translations of this Bible, from its original foreign languages to that of our own by human intellectual agencies, for our knowledge of what the original manuscript contained and taught. There are numerous

translations of the Jewish and Christian Bible from its original languages to that of most, if not all, others; and we have the advantage of having different approved and revised translations to the English language; but we are constantly confronted with endless controversies relative to the correct interpretation and translation of certain words, phrases, sentences, and paragraphs or periods of the original manuscripts.

The Jewish and Christian Bible, as we have it translated into the English language, is divided into two general parts called the Old and the New Testament Scriptures. The Old Testament part of this Bible begins by assuming the existence of this planet which it calls "The Earth," and some general statements as to its original and later physical condition and divisions with the manner of the creations and emanations in and upon the Earth including man. After some general history of man and the world in the earliest stages, this Old part of the Jewish and Christian Bible is devoted almost exclusively to the civil and religious history and the civil and religious visions, prophecies, and teachings of the Hebrew or Jewish branch of the Semitic family of mankind which was one of the three great general divisions into which mankind was found to be divided at the time of the earliest history we have of mankind other than what is found here.

The New Testament part of this Jewish and Christian Bible is devoted to the nativity and history of Jesus and his acts, sayings, doings, and teachings while on earth resulting in the development of a Gentile church and a Christian religion, the apostles and disciples of Jesus and their acts, sayings, doings, teachings, and writings, and the

progress of the Gentile church and Christian religion in the extension of the Christian salvation to all mankind.

As a Christian people, taught to believe that we are dependent upon the Jewish and Christian Bible for our knowledge of God and the way of Life, no one can, in justice to himself and those loved ones by whom he is surrounded, be indifferent to or careless in the systematic study and interpretation of the records and teachings of that Bible. And no matter what may have been his teaching or the present state of his belief, no one can afford to carelessly or indifferently entertain a peace of mind relative to his relations to God and the future Life while this life lasts which must at best soon end if he is concerned about the status of his soul in the hereafter.

PART III

A SUMMARY OF THE BOOKS OF THE OLD TESTAMENT

The Jewish and Christian Bible is commonly called the English Bible and hereafter we shall refer to it as the English Bible. The word Bible, meaning Books, is not very unlike our term Library. The English Bible is the Library of the Jewish and Christian religions, the collection of Books in which the ancient history, vision, prophecy, and teaching of those religions are recorded and the literature thereof preserved. It has two parts, the Old and the New Testament parts, which are entirely unconnected so far as human design is concerned.

The Old or Covenant part has three general parts, the Law, the Prophets, and the Psalms, referred to in the New Testament writings as "the Scriptures." The Law part, called the "Pentateuch," consists of the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, which are commonly believed to have been written by Moses. The second part, or that of the Prophets, consists of the Books of Joshua, Judges, the first and second Samuels, the first and second Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. And the Psalms part consists of all the other books, beginning with that of Psalms from which it takes its name.

The collection of writings contained in the Old Testament part of the English Bible is thought to extend over a period of not less than one thousand years.

GENESIS

The word Genesis is Greek and means Generation. This book is divided into fifty chapters. In the first eleven chapters, the writer, without undertaking to account for its prior existence, gives some meager account, as to the physical condition, of what he calls "the Earth" at the time of what he calls "In the Beginning" with some of its later physical changes; also of the formation of a firmament which is called heaven, and the creation of lights, the Sun, Moon, and Stars which are set in that firmament. Here, he also gives some meager account of the manner of the creation and emanation of things in and upon the earth including man, and some general history of the world and man leading up to and connecting with the call of Abram whose name was changed to Abraham as the beginning of a people called Hebrews.

Beginning with the twelfth chapter, the remainder of this book is devoted to the history of this Hebrew people represented in Abram whose name was changed to Abraham, Isaac, and Jacob whose name was changed to Israel and their families, recording the Promises and Covenants represented to have been made by God to and with this people and their seed forever thru Abram and Abraham, Isaac, Jacob and Israel, and the history of these men and this particular people down to the time of the death of Joseph the son of Jacob in the land of Egypt which practically dates the beginning of the bondage of the descendants of Jacob, who were called "The Children of Israel," in the land of Egypt.

EXODUS

Exodus is a Greek word and means Departure. This book is divided into forty chapters and may be considered in two general parts, that of History and that of Law giving.

The writer relates the manner of the birth, nurture, and education of Moses, his call and preparation and that of Aaron his brother to bring about the deliverance of the children of Israel out of the land of Egypt, as it is said, to make sacrifices to their God, and narrates the special efforts made and miracles performed by Moses and Aaron before Pharaoh, called the plagues of Egypt, to induce him to let the children of Israel go.

He narrates the manner of the departure and guidance of the children of Israel out of the land of Egypt; the pursuit of the children of Israel by Pharaoh and his army, and their overthrow in the waters of the Red sea; the wonderings of the children of Israel in the wilderness, their murmurings, and the miraculous provision of quail, manna, and water; the war with Amalek, and the Lord's oath to have war with Amalek from generation to generation; and the various camps of the Israelites while in the wilderness.

An appearance of the Lord on Mount Sinai in the sight of all this people and the delivery to Moses of the Lord's Commandments, Laws, and Judgments for the guidance of all this people, with the two tables of the Testimony is related. It is here written that, during the absence of Moses in the Mount, the people had Aaron make for them an idolatrous god in the form of a Molton Calf, which they were worshipping when Moses returned with the Commandments, Laws, and Judgments of the Lord

and the two tables of the Testimony; and that Moses, becoming excited, allowed the two tables to fall from his hands, breaking them at the foot of the Mount, caused to be slain about three thousand Israelitish men, and destroyed the first tabernacle. The writer narrates the manner of the destruction of the first tabernacle and its renewal, and the manner of the destruction of the two tables of the Testimony and their renewal.

LEVITICUS

This book contains twenty-seven chapters and relates to the camp life of this people, to Aaron and his sons, to the Tabernacle of the congregation, and to the like, recording the laws about sacrifice and purity, the laws designed to separate Israel from the other nations, the laws about holy days and festivities, the laws about vows, and the direction for the consecration of Aaron and his sons to the priesthood. The book is legal with but few exceptions and the writer declares that these are the commandments which the Lord commanded Moses in Mount Sinai for the children of Israel.

NUMBERS

This book narrates the two numberings of the children of Israel in the wilderness, the years of penal wanderings in the wilderness, the preparation and breaking camp at Sinai, the march on Canaan, and the repulse by the Canaanites.

DEUTERONOMY

The name of this book designates it as the Second Law. It is the last of the Pentateuch and records three different discourses by Moses to the children of Israel,

certain of the final words and acts of Moses, his song and blessing, his preparation of Joshua to lead Israel, and his death and burial. The object of this writing seems to have been to supplement the previous Law. Some laws are new and some, apparently no longer appropriate, are abrogated. And the author denounces any one who adds to or takes from his Law.

JOSHUA

The writer of this book narrates the history of the Israelites from the time of the death of Moses to the time of the death of Joshua which embraces the conquest and settlement in Canaan. The object seems to have been to show the faithfulness of God in His promises to Israel. The first part of the book is historical and the latter part is mainly geographical.

JUDGES

In the book of Judges, the writer carries on the history of the children of Israel from the death of Joshua with a general survey of earlier events. The chronology of these writings are so difficult that the biblical students and critics have been unable to determine with any degree of certainty the extent of the period the history of the book of Judges covers but it has been estimated at from one hundred fifty to four hundred ten years.

RUTH

This book relates some of the history of a Moabitish woman named Ruth. On account of a famine in Judah, Elimelech, an Israelite of Bethlehem-Judah took his wife Naomi and his two sons and went into the country of Moab to sojourn. While in Moab, the two sons married

Moabite women, the wife of the son named Chilion having the name of Ruth. Elimelech and his two sons died while in the land of Moab and Naomi returned to Bethlehem-Judah, bringing Ruth with her. Ruth, afterwards, was married to a man by the name of Boaz and became the mother of Obed the father of Jesse the father of King David. This book was one of the five "Rolls" one of which the Jews read at each of their five great feasts, reading this one at the feast of Pentecost.

FIRST AND SECOND SAMUEL

In the first and second books of Samuel, the records here made pertain principally to the history of the reigns of King Saul and King David. In these writings we find the phrases, "The Christ" and "The Son of David," as used in the New Testament writings.

FIRST AND SECOND KINGS

The records contained in the first and second books of Kings continues the history of the children of Israel from the closing years of the reign of King David down to the end of the monarchy and the carrying away into Babylonian captivity, covering a period of about four hundred years and ending about five hundred sixty years before the time of Jesus.

FIRST AND SECOND CHRONICLES

The books of the Chronicles, like those of Samuel and the Kings, were one book in the Hebrew down to the time of Jerome. These writings have borne the names of "The Acts of the Days and Times" and "The Things Omitted."

They recapitulate some of the history recorded in the books of Samuel and the Kings, and give genealogies of the Nation not to be found elsewhere. In his genealogies, the writer quotes from twelve to fourteen authorities which he mentions by name. He gives the Temple-worship as the central bond of the Nation but he does not concern himself much about the general history of Israel. And, in the matters of history given compared with that of other records, we find many omissions and additions and some conflict.

The latter of these books ends in the middle of a sentence which is continued in the third verse of the first chapter of the book of Ezra and the last two verses are the same as the first three of Ezra which would indicate that these and the book of Ezra were originally one and written by the same author.

EZRA

This book narrates the release of the Israelites from their Babylonian captivity and their return to Judah to rebuild the Temple under the proclamation of King Cyrus of Babylon, and the restoration of the vessels of the Temple which Nebuchadnezzar carried away to Babylon and placed in the house of the god he worshipped.

It gives the number and names of the houses of Israel that returned to Judah, the progress in the building of the Temple with the hindrances and delays in the work, and the final completion and dedication of the Temple.

The last four chapters of the book are devoted to an account of Ezra's return to Judah from Babylon with a commission of authority from Artaxerxes, King of Babylon, and his subsequent civil and religious relations with the children of Israel.

NEHEMIAH

The book of Nehemiah relates the personal distresses of Nehemiah in the devastations of Jerusalem where he went armed with a commission from the King of Babylon to view the city. He armed the laborers, gave them military precepts, and incited them to proceed with the work despite the opposition of their enemies.

The writer gives the names and order of those who built the walls of the Temple, reviews the financial distress of the people and the relief he had obtained for them, and points out the waywardnesses of the people with the appeals he had made to them.

He gives the genealogy of those who first came out of Babylon and their substance, the religious manner of reading the law, the solemn feasts, and the repentances of the people. And, relating his petition for divine favor, he reviews all that God has done for the people in times past, his own efforts in bringing about a reformation, and the making of a sure Covenant with its points and the names of the princes, Levites, and priests who sealed it.

He catalogues the names of the rulers, the voluntary men, the tenth men selected by lot to dwell at Jerusalem, and the residue to dwell in other cities. He gives the names of the priests and the Levites with the succession of high priests and certain high Levites, the offices of the priests and the Levites appointed in the Temple, and impresses upon the people the solemnity of the dedication of the walls. He demands a separation of the children of Israel from the mixed multitude upon the reading of the Law, a cleansing of the chambers, and rebukes the violations of the Sabbath and the marriages with strange

women, demanding a reformation therein and in the offices of the house of God.

ESTHER

Esther was a very beautiful orphan Jewess whose beauty gained for her the position of queen to King Ahasuerus of Shushan, without him knowing her nativity. Becoming a great favorite of the king, she had great influence over him and rendered very great service to her people, the Jews. The book is the story of her life as queen as it relates to her interventions in behalf of her people, the Jews, and the result thereof.

The book contains ten chapters. The name of God does not appear in this book nor is there any direct reference to religion but it occupies a very important place among the sacred literature of the Jewish people, being one of the "Rolls" and is read at the feast of Purim.

JOB

The book of Job contains forty-two chapters of considerable length. It is without a connection in the line of the other writings of the bible, and apparently had its origin in a line of religious thought that was foreign to that of the Jews. It differs from all the other books of the Bible in having no reference to the covenant people or their history. This book is a mine of the deepest religious thought and teaching, appearing to be a novel with a deeper and more spiritual meaning than the one underlying it.

The principal character of the book is one called Job who is said to be of the land of Uz and represented as a perfect and upright man who fears God, eschews evil, had the greatest religious care for his children, had a very

great household and great substance, was very charitable toward the poor and needy of his time, and was the greatest man of the East.

The story of this sacred book is strikingly significant in the line of deep and rich religious teaching. Job, as "the perfect and upright man who feareth God and escheweth evil," is delivered into the wiles of Satan to be tested in his righteousness. Satan deprives Job of his great worldly prosperity which causes him to mourn but he blesses God in his mourning. Satan, then, afflicts Job's body with sore boils, from head to foot, and brings to bear upon Job the influence and advise of his wife and friends in reproof of God and himself in all of which Job defends God and maintains himself as the perfect and upright man who fears God and eschews evil. Finally, there appears to Job a youth in the person of one Elihu who, excusing his youth and offering himself in the place of God to reason with Job, shows Job that it is ignorance and imbecility that causes his afflictions, and Job, humbling himself to God, is cured, magnified, and blessed, and he lives to be old and full of years.

PSALMS

The book of Psalms contains one hundred and fifty, mostly, short chapters. It was divided by the Hebrews into five parts—the first forty-one chapters, from the end of the forty-first to the end of the seventy-second, from the end of the seventy-second to the end of the eighty-ninth, from the end of the eighty-ninth to the end of the one hundred sixteenth, and the fifth, the remainder of the book. Each of these parts concludes with a doxology, the first three with the additional words "Amen and

Amen," and the last two finishes with the word "Hallelujah" which is not found in the other subdivisions.

The book is a compilation of prayers and sacred hymns written in praise of God. Some of this writing is thought to be as old as the exodus and as late as the times of the captivity, covering a period of about one thousand years. Most all of these prayers and hymns are subscribed, and were, no doubt, prepared for and used in the Temple-worship.

PROVERBS

The book of Proverbs is a collection of maxims, dark sayings, wise and pithy sayings, popular sayings expressive of well known truths, common facts ascertained by experience and observation, and short dramatic composition. This book is frequently quoted from in the New Testament writings.

The arrangements of the verse sense of the writings divides the book into five parts. In the first ten chapters the sense is carried on thru consecutive paragraphs, rendering this the most poetical and beautiful part of the book. The next part is just the reverse, the sense being confined mostly to separate verses. The third part is mostly like the second except that the tone is of a lower pitch. In the fourth part, the sense is mostly consecutive but not so poetical as the first part. And in the fifth part, we have an acrostic composition, running thru all the letters of the Hebrew alphabet, in which the verse has little connection with the one preceding or following it.

ECCLESIASTES

This book is one of the five "Rolls" and is read at the

feast of the Tabernacles. The name of JEHOVAH, the Covenant God does not occur in the book. Seemingly for the purpose of leading men to the practical conclusion of fearing God and keeping his commandments, here is pictured the unsatisfactory nature of all worldly things.

SOLOMON'S SONG

This book is the first of the five "Rolls" and is read annually at the Passover. The subject matter is in the nature of a dialogue between two lovers with a chorus of the daughters of Jerusalem joining in it from time to time. It is a most exquisite poem, and both the Jew and the Christian have always believed that it has a deeper and more spiritual meaning than the literal one underlying it.

ISAIAH

This book as its name indicates, is made up from the prophetic and other writings by Isaiah who was the first of sixteen prophets, properly so-called, classed as four greater and twelve lesser, whose writings are represented in this part of the Bible. Because of his clear annunciation of Christ's Kingdom and the ingathering of the Gentiles, Isaiah has been called the "Evangelical Prophet."

Besides the Jews, the prophecies of Isaiah include the nations of Babylon, Moab, Damascus, Ethiopia, Egypt, the Desert of the Sea, Babylonia, Arabia, and Tyre, exposing without mercy the pride, impiety, hypocrisy, covetousness, lasciviousness, and unfaithfulness of the people in general and of the Jews in particular.

Isaiah declares the damnable nature of sin, threatens

sure destruction of the wicked, and, setting forth the idolatry and sins of the Jews with their senseless and deep hypocrisy, bewails the wickedness and impenitency of the children of Israel, giving these as the causes for God forsaking His people.

In Isaiah's vision, he foresees the fall of Babylon, the remnant that should praise God joyfully and be advanced in the Kingdom of Christ, a church of Jews and Gentiles, and a prefigure of the Kingdom of Christ. He prophesies the coming of Christ's Kingdom which in the extremity of evils will be a sanctuary with joy in the midst of affliction. He portrays the Lord in his glory, and the joy at His birth and kingdom; the victorious restoration of Israel, and the vocation of the Gentiles; and the calling of Egypt to the Church with the Covenant of Egypt, Assyria, and Israel.

Praising Christ as the sure foundation, he foretells the blessings of His Kingdom and its joyful furnishings; the virtues and privileges of the Gospel and its promulgation; the preaching by John the Baptist and by the apostles; the calling of the Gentiles; the office of Christ; and the office of the ministers in preaching the Gospel.

He foretells the fact of Christ being sent to the Jews, His complaint of them, and His being then sent to the Gentiles, showing that the dereliction of the Jews is not to be imputed to Christ, and excuses the scandal of the Cross. And showing that the Jews for their incredulity, idolatry, and hypocrisy are rejected but that a remnant should be saved, he declares the blessed state of the New Jerusalem and that the Gentiles shall have a holy Church.

He exhorts to trust in Christ after the pattern of

Abraham, declares that the sanctification is to be general and without respect to persons, portrays the happy success of them that believe, and asserts the amplitude of the Gentile Church.

According to tradition, Isaiah, the greatest of the Jewish prophets, was sawn asunder in the trunk of a mulberry tree by the Jews.

JEREMIAH

This book contains fifty-two unusually long chapters of the prophetic and other writings of the prophet Jeremiah. The first thirty-nine chapters contain prophecies mingled with history which for the most part has reference to the Covenant people, covering the period from the time of his calling to the capture of the Holy City Jerusalem. The next six chapters contain historical narrative with prophecies after the taking of the Holy City. Chapters forty-six to fifty-one inclusive, contain prophecies pertaining to the foreign nations of Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedsr, and Elam. The last chapter is a historical appendix which appears to have been written by a different author.

As they have come down to us in the English Bible, there is an evident confusion in the orderly arrangement of these prophecies by Jeremiah in point of time. He, like Isaiah, arraigns the Jews for their brazen pride, impiety, hypocrisy, covetousness, lasciviousness, and unfaithfulness, charging as beyond all example the causeless revolts of the Jews and that they are the cause of their own calamities. He charges that their perverseness, adultery, impiety, and great corruption in the civil and ecclesiastical life had brought the judgments of God upon the Jews.

He reviews the spoiling of the tabernacle by foolish pastors, the conspiracies to kill the prophets, the mockers of God's prophets, the spite of the Jews, the lying prophets, and, showing the power of God in disposing of nations, predicts the desolation and utter ruin of the Jews for their sins and declares that their return from captivity will be stranger than their deliverance out of Egypt. And, giving their manifold sins and disobediences with their foolish and shameless impenitency as the cause of all their bitter calamities, he declares the wrath of God, and the calamity of the Jews both dead and alive. He foretells their miserable Babylonian captivity, the destruction of Babylon, and the restoration of the scattered flocks of Israel.

Jeremiah relates the burning of the roll of his prophecies by vision. He promises Christ who should rule and save the scattered flocks of Israel and, pointing to the New Covenant the Church with stability and amplitude, he declares that Christ is the Branch of Righteousness, and a continuance of Kingdom and priesthood.

Jeremiah relates the burning of the roll of his prophecies by the king and his writing a new copy, his being taken as a fugitive, beaten, put in a dungeon, and carried away with others into Egypt, and his delivery of the book of his prophecies to be cast into the Euphrates in token of the perpetual sinking of Babylon.

LAMENTATIONS

The book of Lamentations is one of the five "Rolls" and is read by the Jews on the ninth day of "Ab," the day on which the first Temple was destroyed.

It is believed that Jeremiah wrote this book also. It

has but five chapters. The first four chapters are acrostic poems. Chapters one, two, and four each have twenty-two verses according to the number of the Hebrew letters. Chapter three has sixty-six verses which are divided into twenty-two sets of three verses each according to the number of the Hebrew letters. Chapter five has twenty-two verses but the arrangement is not alphabetical.

The author depicts the miseries the city of Jerusalem underwent between the time of its capture and destruction and, bewailing the Nation's sins as the cause of the degradation, prays that her reproach may be taken away and her days renewed as of old.

EZEKIEL

The prophet Ezekiel seems to have been the younger contemporary of Jeremiah in the land of the captivity but was not with him in Egypt. Ezekiel was one of the leading Jews at Jerusalem and was carried away into Babylonian captivity. A chief characteristic of these writings is their visionary nature, resembling those of Daniel, Zachariah, and the Revelations of John in the New Testament in this respect. A great portion are eminently evangelical and thot to await fulfilment in the church of Christ.

This book, containing forty-eight chapters, has four main divisions. The first twenty-four chapters contain prophecies directed mainly against Israel. The next eight chapters contain prophecies directed against the foreign nations of Moabites, Edomites, Philistines, Tyre, Sidon, Egypt, and Pathros. Chapters thirty-three to thirty-nine, inclusive, contain reproof of unfaithful shepherds, the vision of dry bones, and the overthrow of Gog, etc. The

last nine chapters are devoted to a vision of the Temple with its measurements and appointments.

He narrates his vision of four Cherubims, four Wheels, and the glory of God; the roll of his prophecy and his eating of the roll; the rule of prophecy, the prophecies by vision and by types, and the teaching by parables. He foretells the idolatry, abomination, and final desolation of Israel; the famine; the captivity; and the dispersion.

In a vision of God, the author is shown the image of jealousy and the chamber of imagery, the preservation of some with a destruction of the rest for whom God cannot be entreated, and God's purpose in saving a remnant. He shows the lying prophets and their untempered mortars, the prophetesses and their pillows, and the seduced prophets.

Denouncing Jerusalem's whoredom and stating that her sin matches those of her mother Sodom and exceeds that of her sister Samaria, he records the promise of God to plant the cedar of the Gospel, and to gather them by the Gospel. He recounts Israel's rebellion in Egypt, in the wilderness, and in the land of promise; and records the parable of the lion's whelps taken in the pit, and that of the wasted vine.

Ezekiel pictures his vision of the Temple, the division of the land by lot, and the portion of each. He catalogues the sins of Jerusalem and predicts its destruction, showing the general corruption of prophets, priests, princes, and the people which are to be burned as dross in God's furnace. He shows the restoration of Israel—that Israel shall be gathered again with eternal favor,

the Kingdom of Christ and its blessedness, and the promise of Christ's Kingdom.

DANIEL

Daniel was a captive in the Babylonian captivity who, by reason of his special wisdom, gained special favor from the king for himself and his three companions in confinement. The vision and prophecy recorded here are remarkable in character, predicting the death of the Messiah who is here named for the first time and even mentioning the year in which the Messiah will be cut off. It also predicts the rise and power of the Roman Empire which was afterwards experienced as history records. The book contains twelve chapters and naturally divides into two parts which overlap in point of time. The first six chapters pertain to history and the latter six record the remarkable visions and prophecies.

The book narrates Daniel's interpretation of the king's lost dream, to the exclusion of all of the king's magicians and astrologers, giving him advancement in the king's house; the faithfulness of Daniel and his three companions to Israel's God, their deliverance out of the midst of a burning fiery furnace, their advancement, and God's praise; Daniel's interpretation of the handwriting on the wall which miraculously appeared at the time of the king's impious feast for which service he was made the third ruler of the Kingdom; the death of the king according to Daniel's interpretation of the writing appearing on the wall, the taking of the Kingdom by Darius, and Daniel's being made chief of the presidents; the conspiracy against Daniel by reason of which he was cast into the lion's den, his miraculous deliverance, and the casting of

his conspirators into the lion's den where they were devoured; and the magnifying of God by the decree of the king.

Commencing with the seventh chapter, the book records Daniel's visions, of four beasts of God's Kingdom and the interpretation thereof, of the ram and the he goat, of the two thousand three hundred days of sacrifice, of Gabriel who interpreted the vision telling of the coming and the cutting off of the Messiah, of the destruction of the City and the Sanctuary which for abominations should be desolate, of an angel, after extended prayer and supplication for himself and his people, who comforts him; and his prophecies, the overthrow of Persia by the king of Grecia, the invasion and tyranny of the Romans, that Michael should deliver Israel from her troubles; also Daniel's showings as to the time of the end.

HOSEA

In the order of the books, Hosea is the first of the twelve minor prophets. These writings appear to be contemporary with those of Isaiah, Amos, Micah, and possibly with Joel and Jonah. There are fourteen chapters, the first three being devoted to figurative prophecy and the remainder to the sins of the people and the priests.

Giving the Judgments of God by name and enumeration against this people in consequence of their sins, he predicts the destruction of Judah and Samaria, the return of the children of Israel to David their king, the restoration of Judah and Israel, and the ingathering of the Gentiles.

By himself, his wife, and their children, Hosea illustrates spiritual whoredom and, by the expiation of an

adulteress, he illustrates the desolation of Israel before her restoration, declaring the idolatry, adultery, impiety, and the sins of the people and priests, and giving God's judgments against them until they repent.

The book is a mine of allusions to earlier history, but its style and language is very obscure.

JOEL

This book has but three chapters. Joel has three prophecies which pertain to the plague of locusts, the gift of the Holy Ghost, and the judgment of the Gentiles in the valley of Jehoshaphat. He declares sundry judgments of God, advises obedience to them, advises mourning, and provides a feast. Showing the terribleness of God's judgment, he admonishes repentance and promises a blessing. He comforts Zion with present and future blessings, and shows God's blessing upon the Church.

AMOS

The Mission of Amos was that of a prophet to Israel but he prophecies against Judah and the surrounding nations, making numerous references to "the book of Moses." He shows God's judgment upon Syria, the Philistines, Tyrus, Edom, Ammon, Moab, Judah, and Israel, with the necessity of the judgment against Israel as reproof for her idolatry, oppression, and incorrigibleness. Israel's rejection for hypocritical service is signified by the wall and the plumb line, and it is recorded that the judgments of grasshoppers and fire are diverted by the prayer of Amos.

Amos shows the certainty of the desolation and restoration of the tabernacle of David, reproves Israel's

oppressiveness, threatens a famine of the word, and shows the nearness of Israel's end by a basket of summer flowers.

OBEDIAH

The book of Obediah has but one chapter which records Obediah's vision and prophecy of the destruction of Edom on account of its pride and its wrong unto Jacob, and the victory and salvation of Jacob.

JONAH

This book containing but four chapters, is considered very important in Christian religious literature because of the reference made to it by Jesus in His earthly ministry. And its rapid action and fulness of incident. With its most remarkable story of the Bible, about Jonah and the whale characterizes and makes it one of the most remarkable of the books of the Bible.

MICAH

Micah is a shorter form of the name Micaiah or Michaiah and means "Who is like the Lord." The prophet Micah was contemporary with, tho younger, than Isaiah. The prophecies begin with the words, "Uttered by his great namesake, Micaiah," and end with a clear reference to the promises contained in Genesis, showing that these promises had for centuries been the hope of Israel. In the New Testament writings this book is referred to in Matthew, Mark, Luke, and John.

This book records a very clear prophecy of the destruction of Jerusalem and the return from Babylon, and several very important evangelical prophecies uttered by Micah. It adopts a very remarkable prophecy by Isaiah,

and makes reference to the history of Balaam as recorded in the book of Numbers.

Here is shown the cruelty of the princes, the falsehood of the prophets, the general corruption, and the small number of the Church; God's controversy for unkindness, ignorance, injustice, and idolatry; God's wrath against Jacob for idolatry, oppression, and injustice with the promise that Jacob will be restored; the birth, Kingdom and conquest of Christ; and the glory, peace, kingdom, and victory of the Church.

NAHUM

The book of Nahum commences with the words, "The burden of Nineveh and the book of the vision of Nahum the Elkoshite."

Nahum upholds the majesty of God in goodness to His people and His severity against His enemies, and, picturing the fearful and victorious armies of God against Nineveh, he predicts its miserable ruin which occurred as shown in the revelations by modern discovery.

HABAKKUK

This book is short and has two parts. In the first part is a dialogue between the prophet and God with the famous maxim, "The just shall live by faith," used by Paul in his New Testament writings. In the second part is found a prayer or hymn which, apparently, was written for use in the Temple-worship, and a review of some of the past history of the Nation from which the prophet derives strength and confidence in God regardless of any calamities that may befall him or the Nation.

ZEPHANIAH

Zephaniah carries the genealogy of the people back to one Hezekiah who is thot to have been the King Hezekiah of the fourth generation; and prophesies against Judah and Jerusalem, the Philistines, Moab, Ammon, Ethiopia, and Nineveh which is Assyria, concluding with a promise of brighter times for the daughter of Zion. He prophesies the consuming of man and beast, the fowl of heaven, the fish of the seas, the stumbling-block with the wicked, and the cutting off of man the remnant of Baal from the land.

The prophet forsees the time when idolatry will be extinct and the Gentiles will serve the Lord with one consent, but he makes no definite prediction of the Messiah. He declares that the day of the Lord is at hand, He having prepared a sacrifice and bid His guests; that the day of the Lord is a day of wrath, of trouble, and of distress; that it is a day of wastefulness and desolation; that it is a day of darkness and gloominess, having clouds and thick darkness; that it is a day of trumpets and alarm against the fenced cities and high towers; that it is a day in which the whole land shall be devoured by the fire of God's jealousy.

HAGGAI

Haggai prophesied after the time of the Captivity. His prophecies are few and short but of the greatest importance. He delivered one of the most remarkable and definite prophecies relating to the Messiah, on record, enunciating it with the five times repeated formula, "Thus saith the Lord of Hosts;" and was the medium of four distinct divine messages to the governor and people

who were engaged in rebuilding the Temple. The several dates of his prophetic messages are accurately fixed even to the day on which they were delivered and cover the period from the first day of the sixth month to the twenty-fourth day of the ninth month of the year five hundred twenty, before Christ.

ZACHARIAH

After a short preface, this book records in order a succession of visions, a series of prophecies without visions, prophecies introduced by the words, "The burden of the word of the Lord in the land of Hadrach," and prophecies introduced by the words, "The burden of the word of the Lord of Israel." It records Zachariah's visions of the horses, the four horns, the four carpenters, and the man with the measuring line going to measure the length and breadth of Jerusalem; also his prophecies of the redemption of Zion, the promise of God's presence, and, under the type of Joshua, the restoration of the Church is shown, and Christ as the branch is promised.

Zachariah illustrates, by the golden candlestick, the good success of Zerubbable's foundation; by the two olive trees, the two anointed ones; by the flying roll, the curse of thieves and swearers; by the woman pressed in an Ephah, the final damnation of Babylon; and, by the crowns of Joshua, the Temple and the Kingdom of Christ. He also records his vision of the four chariots, and God's defense of His Church.

The prophet predicts the destruction of Jerusalem with care of the elect and the destruction of the rest. He shows the staves of beauty, the coming of Christ and the graces of His Kingdom, the trial of the third part,

the bands broken by the rejection of Christ, and the death of Jesus, exhorting Zion to rejoice for the coming of Christ and His peacable Kingdom.

MALACHI

This the thirty-ninth and last book in the order of the first part of the English Bible records Malachi's prophecies of John the Baptist and of Christ; complains of Israel's unkindness, irreligiousness, and profaneness; sharply rebukes the priests for neglecting their Covenant, and the people for idolatry and infidelity; declares the rebellion, sacrilege, and infidelity of the people; the majesty, grace, and Messiahship of Christ; the promise of blessing on the good; and telleth of Elijah's coming and office, exhorting to the study of the Law.

The book of Malachi is quoted from in the books of Mark, Luke and Romans of the New Testament writings.

PART IV

A SUMMARY OF THE BOOKS OF THE NEW TESTAMENT

The New Testament part of the English Bible has twenty-seven books which in the most part pertain to the human nativity, history, and teaching of Jesus; his apostles with some of their history, teaching, and writing; the Christian church and religion, and the revelations by John. The nature of the writings in this New Testament part of this Bible divides its books into four general classes—Gospels, Acts, Epistles, and Revelation. The first four books make up the Gospel, the next book the Acts, the next twenty-one books contains the Epistles, and the last book the Revelation. There are eight different persons reputed as the writers of the New Testament part of this Bible, five of whom, Matthew, John, James, Peter, and Paul were apostles and three, Mark, Luke, and Jude were converts, under the preaching and teaching of certain of the apostles, who were enlisted in the work of the Christian church and religion.

MATTHEW

The author of these writings is not certainly known but thru confirmed belief they have been canonized as, "The Gospel according to Saint Matthew," and, believing

them to have been the first in point of time, this book has been placed first in the order of the New Testament writings. The writer is very careful to show that Jesus was the Messiah of the Jews, and that certain events in the life of Jesus had been foretold by the Jewish prophets. He tells the manner of the conception and birth of Jesus, showing that it was in fulfilment of the prophecy that, a son should be born of a virgin and his name called "Emanuel—God with us," and gives the genealogy of Jesus from Abraham to Joseph the husband of Mary the mother of Jesus.

To the author of these writings, we are indebted for the only record we have of the "Sermon on the Mount," the charge to the apostles, and many parables not found elsewhere.

MARK

The traditional author of the writings in this second book, canonized as, "The Gospel according to Saint Mark," is Mark who is believed to have been the John spoken of as having the surname Mark, the disciple of Peter. He was a companion of Paul until the dissention between Paul and Barnabas on account of Mark's defection when he became the companion of Barnabas for a time; but afterwards, becoming reconciled, he again became and remained the close companion of Paul to the time of Paul's death.

The writer certifies to the work and office of John the Baptist as the beginning of the Gospel of Jesus, supporting this view with quotations from the writings of the earlier Jewish prophets. He writes of the work and office of John the Baptist, tells about the baptism, temp-

tations, and preaching of Jesus, the call of the apostles, and relates numerous instances when Jesus healed the sick, caused the blind to see, the deaf to hear, the dumb to speak, the lame to walk, the dead to rise, and the evil spirits to depart from those afflicted by them. He records the parables, of the sower, of the seed growing secretly, of the mustard seed. He narrates many miracles. He relates the transfiguration of Jesus, the coming of Elias, the betrayal of Jesus with his trial and condemnation, and the crucifixion, burial, resurrection, and ascension.

Minuteness of detail is a characteristic of these writings which strongly illustrate the humane nature of Jesus.

LUKE

Luke, the traditional author of the third book, canonized as, "The Gospel according to St. Luke," was a Gentile by birth, and a physician by profession. He joined Paul in his second missionary journey at Troas, and went with Paul to Jerusalem and to Rome.

The author says he was not an eye witness to the life and ministry of Jesus nor a minister of the word from the first but writes what he has learned from those who were both witnesses and ministers from the first. He prefaces the book with the following: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us who from the beginning were eye witnesses and ministers of the word, it seemed good to me also, having had a perfect understanding of all things from the very first, to write unto thee most excellent Theophilus, friend of God, in order that thou might know the certainty of those things wherein thou hast been instructed."

He traces the genealogy of Jesus back to Adam who he designates as "The Son of God," gives the most complete accounts of John the Baptist and of Jesus of any of the writers, relates most all that is contained in each of the other three books of the Gospel with many additional incidents, parables, prophecies, and teachings not found elsewhere, rendering this record the most complete of the four Gospels.

To this author, we are indebted for our information relative to some of the most important events in the beginning of the Christian era:—The manner and the circumstances surrounding the conception and birth of John the Baptist and of those of Jesus, the prophecy by Elizabeth the mother of John the Baptist and that of Mary the mother of Jesus concerning the conception and birth of Jesus, the prophecy by Zacharias the father of John the Baptist concerning John the Baptist and Jesus, the nativity and circumcision of Jesus, the prophecies by Simeon and Anna concerning Jesus, the wisdom of Jesus as shown in his answering and questioning the doctors of the Law while in the Temple concerning the Law, the records of discourses which commence with the fifteenth verse of the ninth chapter and end with the fifteenth verse of the eighteenth chapter, the events of chapter twenty-four, and especially the account of the ascension of Jesus.

JOHN

This Gospel has the internal evidence of having been written by the apostle John the son of Zebedee and Salome. Before becoming a follower of Jesus, he was a disciple of John the Baptist and a Galilean fisherman by

occupation. The day following the baptism of Jesus by John the Baptist, he was standing with John the Baptist and Andrew Simon Peter's brother and, seeing Jesus walking and hearing John the Baptist say, "Behold the Lamb of God," he with Andrew followed Jesus, abiding with him that day. From this time on, becoming a disciple of Jesus, this John identified himself with Jesus and his work.

Tradition describes this John as of a priestly family, and there are internal evidences in the book that he was familiar with the high priest Caiaphas before whom Jesus was taken for trial at the time of his arrest. In the last chapter of the book, the author is described as, "The disciple whom Jesus loved," and in the last two verses of the twentieth chapter the object of the writing is stated to be, "That ye might believe that Jesus is the Christ the Son of God and that believing ye might have Life thru His name."

The author describes the manner of the divinity, humanity, and office of Jesus Christ. He declares that Jesus Christ was the Word, was with God, and was God; that all things were made by Him; that in Him was Life the light of man which lighteth every man and gives him power to become the Son of God; that He was born not of blood nor of the will of the flesh nor of the will of man but of God; and that Grace and Truth came by Him.

THE ACTS

In this book the writer narrates principally the acts of apostles under Divine and Church influences, rendering the only account we have of the organization and

early history of the Christian church, and among Christians this book is considered one of the most if not the most important of the Bible.

The writer of this book, the most important to the Christian Church, is not certainly known but, assuming that Luke wrote the third Gospel, there are internal and other evidences that it was he who wrote this book; for here, as in the third Gospel, "Theophilus" is addressed, and here reference is made to the writer's former treatise, "containing all that Jesus began to do and to teach until the day in which he was taken up," indicating that the two books were written by one and the same person. And there is no one to whom all the circumstances so plainly point as to Luke as the author of this book.

To the writer of this book we are indebted for the information we have about the day of Pentecost, the gift of the Holy Ghost, and the first spread of the Gospel at Jerusalem; about the extension of the Gospel to the Gentiles; about the organization of saints at Jerusalem, and the counsel of Jerusalem; about the miraculous conversion of Saul and his call to the Gentile apostleship under the name of Paul; about Paul's three great missionary journeys, organizing churches, the Jewish opposition to his missionary work, and his imprisonments and death.

From the thirteenth chapter to the end of the book, the writer confines his narrative almost exclusively to the acts, sayings, and doings of Paul in his work as an apostle of "The Christ."

ROMANS

This is an epistle or letter written by Paul, as an

apostle to the Romans. At the time of writing this letter, he was about to start to Jerusalem with the contributions the various churches he had organized had turned over to him for the poor saints at Jerusalem, and to report the status of his missionary work. It appears that Paul had not as yet returned to Rome since his conversion to the Christian religion and his becoming an apostle.

The first eleven chapters are doctrinal and the remainder are practical. It is one of the most if not the most argumentative epistle written by Paul, and contains a complete scheme of Gospel methods of Salvation.

He deals with the cause of Israel and their rejection of Jesus showing that designs of mercy were at work even in that. He works out the obligation of holiness which rests on the Gospel basis of doctrine. He shows that all mankind had sinned and came short of the glory of God, but that a remedy was provided in the blood-shedding by Jesus which becomes effectual to every man upon faith without conformity to the Law; that Abraham had been declared righteous upon faith which showed that this was God's original method; and the consequences of being thus justified with its blessings and responsibility, concluding with a list of salutations and doxology.

FIRST CORINTHIANS

Paul, having organized a church at Corinth composed mostly of Gentiles, was called upon to advise the church concerning marriage, meats offered to idols, the dress of women in public, the exercise of spiritual gifts, and the collection for the poor, and he wrote this epistle or letter to that church in answer to these queries, and to

make complaint to them about the internal dissensions which he had learned prevailed among them about the incestuous man, disorders of the love feast, and denials of the resurrection. He strongly asserts his own authority, and alludes to an earlier letter he had written to them which we have no record of.

SECOND CORINTHIANS

This is another letter written by Paul to the Corinthian church in which he defends his own personal character and ministry and sets forth in strong language his own personal character as a minister of Christ. He closes by urging them to complete the collection for the poor at Jerusalem before his arrival.

GALATIANS

The Galatians were a people feeble and vacillating in character whose ancestors were originally Gauls, crossing over into Asia Minor. Paul had organized churches among them which, under the influence of corrupting Judaizing teachers, had adopted Jewish practices, with a view of making their Christian position better, but which in effect was a rejection of the fulness of Christ's Redemption, and Paul writes and sends this letter to these Galatian churches, defending his apostolic authority. He refutes the Judaizing errors and gives a valuable summary of his own life.

EPHESIANS

Paul had established a church among the Ephesians at Ephesus and without any apparent special purpose wrote and sent this letter to that church. In character, it is doctrinal and practical, and probably the most sublime of all his writings. .

In the first part, he sets forth the foundation, growth, purpose, and destiny of the Christian church and, in the latter part, he deals with the momentous responsibility and consequences resulting therefrom, alluding to his mission at Tychicus and his own imprisonment.

PHILIPPIANS

In connection with Silas and Timotheus whose name was changed to Timothy, Paul had organized the Philippian church which appears to have been in danger of Judaizing teachers and, during the latter part of his imprisonment at Rome, Paul wrote and sent this letter to that church. It appears that, on two different occasions, when Paul was needy in temporal things, the Philippian church supplied his wants for which favors he was not unmindful or ungrateful in his writing to them. It appears also that, at the time of this writing, Paul realized that his life was in danger which fact all the more stimulated his faith and zeal but he was not without hope that he might be released.

COLOSSIANS

It appears that the Judaizing teachers were following Paul in his work; that Paul had organized a church among the Colossians which was in danger of these false teachers: and Paul wrote and sent this letter in opposition to the Judaizing teachings, setting forth the real standing of the Colossian Christians in Christ; the majesty of Christ's divine power; the fulness of Christ's Redemption; and the completeness with which they were identified with Christ in the New Life.

FIRST THESSALONIANS

Paul had founded a church among the Thessalonians at Thessalonica and had expected to return and visit them but the arrival of his Jewish opponents, who were interfering with his work at other points, prevented his return and he writes this letter. He alludes to a former letter he had written and sent to them of which we have no other account.

This is thought to be the earliest of all Paul's extant epistles which accounts for the illogical allusions he makes to the coming of the Lord which misled the Thessalonians.

SECOND THESSALONIANS

This is another of Paul's letters. It was written and sent to the Thessalonians apparently to modify his former allusions to the coming of the Lord and remove the erroneous impressions resulting therefrom touching the Lord's speedy return, and to console them in the troubles that were oppressing them. It is conciliatory, prophetic about the man of sin, and historical.

FIRST TIMOTHY

The two letters written and sent by Paul to Timothy and the one written and sent to Titus; relating to the pastoral office, are called the Pastoral Epistles. They are supposed to have been written shortly before Paul's death.

Timothy's father was a Greek but his mother and grandmother were Jewesses. In order to render him acceptable to the Jews, Paul circumcised Timothy, bringing him into the Jewish Covenant, and, instructing him,

made him a minister of Christ, calling him his son in Christ.

Paul's object in writing this first letter to Timothy appears to have been twofold, to exhort him to resist and oppose the false teaching of the day and to give directions about the appointment of ministers, selecting widows, and punishing offenders.

SECOND TIMOTHY

This is Paul's second extant letter to Timothy. It is believed to have been the very last of Paul's writings. Being uncertain as to how it might be with him and thinking the time of his departure was near at hand, he was anxious for Timothy to come and bring Mark to him at Rome. He hoped Timothy and Mark might be able to come before winter as he was then alone with Luke.

A touching sadness pervades this epistle deepened by the final desertion of Damas, one of his little band but it is still full of bright hopes.

TITUS

The subject matter of Paul's letter to Titus is generally the same as that of those to Timothy. With statements of Christian doctrine which are to guide the teaching of Titus are matters of a personal nature.

PHILEMON

This writing by Paul to one Philemon is a private letter written without any didactic purpose. It appears that one Philemon, in whose house Paul had organized a church had a servant named Onesimus who, running away from his master, came to Rome and was converted to Christianity under Paul's preaching and teaching.

Paul, learning of Onesimus' relations to his friend Philemon, persuaded Onesimus to return to his master, writing and sending this letter with him to Philemon to insure his favorable reception by Philemon on his return. It is remarkable for its tenderness.

HEBREWS

The authorship of this letter has always been in doubt but it reflects Paul's spirit. It appears to have been written to Jewish Christians at Rome, about the time of the siege of Jerusalem, to prevent them who were exposed to trials of various kinds from falling back and renouncing the faith of Christ.

The writer labors to prove the superiority of the New Covenant over the Old by showing, from the Scriptures the Jewish Bible, the superiority of Jesus over the high-priests and the transitory and inefficient nature of the provisions of the Old Law. He begins by showing that Jesus, tho undergoing humiliation, was greater than the angels and, comparing Jesus with Moses, he shows that Jesus gives his people a better rest; that the high-priesthood itself was surpassed by that of Melchisedek and much more by that of Jesus; and, making a comparison between the ordinances of the Law and the better promises of the Gospel, he exhorts to faith, patience, and good works.

Whether this letter was written by Barnabas, Apollos, or by Paul and transcribed by Luke or Clement of Rome, as claimed by different authorities, it has at least evidences of the thot and teaching of Paul.

JAMES

This a general epistle by James is thot to come nearer than any other of the New Testament writings to the simplicity of the Gospel. He exhorts to patience under trial; shows the vanity of faith without works but not to the disparagment of faith; shows that a single transgression of the law is fatal to keeping it and therefore it cannot justify; and exhorts to the restraint of the tongue, to humility, and to prayer.

FIRST PETER

This is a general epistle written by the apostle Peter and addressed "to the strangers scattered thruout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect," etc., containing elevated Christian doctrine and teaching.

He shows that they are now born anew by the Word of God; that the salvation in Christ is no news, but a thing prophesied of old; and that Christ is the foundation whereupon they are built. He teaches the duty of wives and husbands to each other, and exhorteth all men to unity and love, declaring the benefits of Christ toward the old world. He exhorteth to cease from sin and consider the general end that now approacheth.

SECOND PETER

The writer of this book speaks of himself as, "Simon Peter a servant and apostle of Jesus Christ" and as, "The author of a former epistle," which would seem to sufficiently identify the author, but its genuineness as a writing by Peter has been doubted. It is addressed, "to them that has obtained like precious faith with us thru the righteousness of God and our Savior Jesus

Christ," and refers to an epistle written to them by Paul.

In this letter, apparently knowing that his death was at hand, the writer confirms them in the hope of the increase of God's grace, and warneth them to be constant in the faith of Christ who is the true Son of God. Describing the manner the world shall be destroyed, he exhorts them to all holiness of life and to think of the patience of God to tend to their salvation, as Paul wrote to them in his epistle.

FIRST JOHN

In this first epistle by John, he speaks of himself as, an eye-witness, and says, he had heard, seen, looked upon, and handled of the Word of Life. He refers frequently to the death of Jesus, and the book is full of the resurrected Life, but he makes no mention of the resurrection. There is much reference to the gift of the spirit, and the familiar expressions of light, love, life, and truth are of frequent recurrence. As to the motive or purpose in writing, he says, "And these things write we unto you that your joy may be full."

He describes the person of Christ in whom he says, we have eternal Life, the manner of that Life and the love of God in making us His Sons, those who love God, and declares that Jesus is the Son of God, able to save us, and to hear our prayers which we make for ourselves and for others. And he warneth not to believe all teachers who boast of the Spirit, but to try them by the rules of the catholic faith."

SECOND JOHN

This epistle is addressed to "The elect lady and her children." It has been and is a question whether this

address refers to individuals or to a church. He also uses the term, "The elect sisters" which would indicate that the address refers to certain individuals; but in considering the subject matter of the letter, it appears to us quite plain that John, writing as an elder, was addressing the Church and its communicants which he designates as, "The elect lady and her children," and that in speaking of her elect sister, he was designating the particular church or local organization of which he was an elder. The book is very short, having but one chapter of thirteen mostly short verses.

He exhorteth to persevere in Christian love and belief, lest they lose the reward of their former profession, and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus. In the twelfth verse he says, "Having many things to write unto you, I would not write with paper and ink: for I trust to come unto you, and speak face to face, that our joy may be full."

THIRD JOHN

This is a short letter of one chapter and fourteen verses written by John as an elder to one Gaius personally whom he describes as, "The well beloved whom I love in the Truth."

He commends Gaius for his hospitality toward the true preachers in bringing them forward on their journey, since they went forth taking nothing of the Gentiles. He says he had written to the church, and complains of the unkind dealings of ambitious Diotrephes, who loved preeminence among them, for not receiving or aiding the preachers and excommunicating those who did. He gives special testimony to the good report of Demetrius.

JUDE

This book has but one chapter of twenty-five verses. The writer describes himself as, "Jude, the servant of Jesus Christ, and brother of James." The letter is addressed, "to them that are sanctified by God the Father and preserved in Jesus Christ, and called."

Exhorting them to be constant in the profession of the faith, he writes of the false teachers, who he says have crept in to seduce them, "for whose damnable doctrine and manners, horrible punishment is prepared: whereas, the godly, by the assistance of the Holy Spirit and prayers to God, may preserve and grow in grace, and keep themselves and recover others out of the snare of those deceivers."

REVELATIONS

This book, as well as the fourth Gospel and the first, second, and third John, is believed to have been written by the apostle John the son of Zebedee and Salome. He says, he writes "the Revelations of Jesus Christ which God gave unto Him to shew unto His servants things which must shortly come to pass and which He sent and signified by His angel unto His servant John who bare record of the Word of God and of the testimony of Jesus Christ and all things that he saw."

In the narrative of this book, John relates the revelations to the seven churches of Asia signified by seven golden candlesticks; what is commanded to be written to the angel, that is, the ministers of the churches of Ephesus, Smyrna, Pergamos, and Thyatira, with what is commended and what is found wanting in them; the reproof of the angel of the church of Sardis, with a

threat if he does not repent; the commendation of the angel of the church of Philadelphia for his diligence and patience; and the rebuke of the angel of Laodicea for being neither hot nor cold, with the admonishment to be more zealous and the statement, "Christ standeth at the door and knocketh."

He narrates his vision of the throne of God in heaven, the four and twenty elders, the four beasts full of eyes before and behind, and the elders who, laying down their own crowns, worship him that sits upon the throne; his visions, of a book sealed with seven seals which only the Lamb that was slain is worthy to open, and the elders who, therefore, praise him and confess that he redeemed them with his blood; his visions, of the opening of the seven seals in order, containing a prophecy to the end of the world, and what followed thereafter; his vision of an angel sealing the servants of God in their foreheads, and the number of them that were sealed, of the tribes of Israel and all other nations; his vision, at the opening of the seven seals, of seven angels who sounded a trumpet at the opening of each seal, and what followed the opening of each seal and the sounding of a trumpet; his vision of an angel with a golden censer which he filled with fire of a golden altar and cast it into the earth, and what followed thereafter; his vision of a mighty strong angel who appeared with a little book open in his hand and sweareth by him that liveth forever, that there should be no time, and commanded John to eat the little book, which John did, finding it sweet in his mouth and bitter in his belly; his vision of two prophets who testified and were killed by the beasts from the bottomless pit, and whose dead bodies were left unburied in the street of the

great city where our Lord was crucified for three and one-half days, when the Spirit of God re-entered the dead bodies, restoring them to life, and they ascended into heaven; his vision of a woman clothed with the sun travailing and a great red dragon standing before her ready to devour her child, when the woman was delivered she fled into the wilderness, and Michael and his angels fought with the dragon, overpowering him, and cast him down into the earth where he persecuted the woman; his vision of a beast which riseth out of the sea with seven heads and ten horns to whom the dragon gave his power, and another beast which cometh up out of the earth, causing an image to be made out of the former beast which men worshipped and received its mark; his visions of a Lamb standing on Mount Sion with his company, an angel preaching the Gospel, the fall of Babylon, the harvest of the world and the putting in of the sickle, and the vintage and winepress of the wrath of God; his visions, of seven angels with the seven last plagues, the song of them that overcame the beast, the seven vials full of the wrath of God which the angels poured out, causing plagues to follow, and the coming of Christ as a thief; his visions, of a woman arrayed in purple and scarlet sitting upon the beast with a golden cup in her hand which is great Babylon the mother of all abominations, the interpretation of the seven heads and ten horns, and the punishment of the whore and the victory of the Lamb; his visions, of the marriage of the Lamb, the angel which will not be worshipped, and the fowls called to the great slaughter; his visions, of Satan being bound for a thousand years, the first resurrection and the blessed that have a part therein, Satan let loose

again, gog and magog, the devil being cast into the lake of fire and brim-stone, and the last and general resurrection; his visions, of a new heaven and a new earth, the heavenly Jerusalem with a full description thereof which needeth no sun, the glory of God being her light, and the kings of the earth bringing their riches unto her; his visions, of the river of the water of Life, the tree of Life, and the light of the city of God which is Himself; and closes with a statement of the disasters that will befall any one who adds to or takes away from the prophecy of this book.

In the interpretation of the book of Revelation, the schools are mainly three-fold, those who believe it has been wholly fulfilled, those who believe it embraces the whole history of the Church, from the first to the end of all things, and those who believe it relates entirely to events that will take place at or near the second coming of the Lord.



PART V

THE STORY OF THE OLD TESTAMENT SCRIPTURES

We are told that, in the beginning, God created the heaven and the earth; that the earth was without form and void, and darkness was upon the face of the deep; that the spirit of God moved upon the face of the waters, and God said, "Let there be light," and there was light, which God saw was good, and, dividing the light from the darkness, He called the light day and the darkness night;

That, in the second day, God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters;" that God made the firmament, dividing the waters which were under it from the waters which were above it, and called the firmament heaven;

That, in the third day, by speaking, God caused the waters under the heaven to be gathered together, unto one place, and the dry land to appear, calling the dry land earth and the waters seas; that, by speaking, God caused the earth to bring forth grass, herbs, and fruit trees, the herb yielding seed after its kind and the fruit tree yielding fruit after its kind and where the seed was in itself after its kind, and saw that it was all good;

That, in the fourth day, God said, "Let there be lights in the firmament of heaven to divide the day from the night and for signs, for seasons, for days and years, and for lights in the firmament of the heaven to give light upon the earth;" that God made two great lights, the greater to rule the day and the lesser to rule the night, and the stars also; that these lights God set in the firmament of the heaven to give light upon the earth, to rule over the day and over the night, to divide the light from the darkness, and He saw that it was good;

That, in the fifth day, God said, "Let the waters bring forth abundantly the moving creatures that have life, and fowl that may fly above the earth in the open firmament of heaven;" that God created great whales and every living creature that moveth which the waters brought forth abundantly after their kind and every fowl after his kind, and, seeing that they were good, He blessed them saying, "Be fruitful, multiply, and fill the waters in the seas, and let the fowl multiply in the earth;"

That, in the sixth day, God said, "Let the earth bring forth the living creatures after his kind, the cattle and the creeping things and the beasts of the earth after his kind," and it was so; that God made the beast of the field after his kind, the cattle after their kind, and every thing that creepeth upon the earth after his kind, and saw that it was good;

That God said, "Let us make man in our image after our likeness, and let them have dominion over the fish of the sea, the fowl of the air, the cattle, every creeping thing that creepeth upon the earth, and over all the earth;" that God created man in His image; that in the image of God created He man, male and female created

He them; that God blessed them, and said unto them, "Be fruitful and multiply and replenish the earth, subdue it and have dominion over the fish of the sea, the fowl of the air, and over every living thing that moveth upon the earth, behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in which is the fruit of the tree yielding seed, to you it shall be for meat. To every beast of the earth, every fowl of the air, and every thing that creepeth upon the earth wherein there is life I have given every green herb for meat," and it was so; that God saw every thing He had made and it was very good.

It is stated, that thus, in six days, the heaven and the earth, and the hosts of heaven were finished; that God rested on the seventh day, and blessed and sanctified it because in it He had rested from all His work which He had created and made; that these were the generations of the heavens and the earth when they were created in the day that the Lord God made the earth and the heaven, and every plant and herb of the field before it was in the earth or grew, for there was not a man to till the ground; that the Lord God had not caused it to rain upon the earth, and there went up a mist from the earth and watered the whole face of the ground.

It is stated, that the Lord God formed man of the dust of the ground, breathed the breath of life into his nostrils, and he became a living soul; that the Lord God planted a garden eastward in Eden, and the man he had formed He put there to dress and keep it;

That, out of the ground, the Lord God made to grow every tree that was pleasant to the sight and good for food; that, out of the midst of the garden, he caused to

grow the tree of life and the tree of knowledge of good and evil; that, to water the garden, a river went out of Eden and from thence it was parted and became into four heads:—Pison, which compasseth the whole land of Havilah, Gihon, which compasseth the whole land of Ethiopia; Hiddekel, which goeth toward the east of Assyria, and Euphrates.

It is recorded, that the Lord God commanded the man saying, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die."

The Lord God said, "It is not good that the man should be alone, I will make an helpmeet for him;" that, out of the ground, the Lord God formed every beast of the field and every fowl of the air, and brought them unto Adam to see what he would call them; that Adam named the cattle, the fowl, and the beast of the field, but for Adam there was not found an helpmeet for him, and the Lord God caused a deep sleep to fall upon Adam, took one of Adam's ribs, out of which He made a woman and brought her unto the man; that when the woman was brought unto Adam he said, "This is now bone of my bone and flesh of my flesh, she shall be called woman because she was taken out of man, therefore; shall a man leave his father and his mother and cleave unto his wife, and they shall be one flesh;" that the man and the woman were both naked and were not ashamed.

It is stated that the serpent was more subtile than any beast of the field; that the serpent said unto the woman, "yea, hath God said, 'Ye shall not eat of every tree of the garden?'" That the woman said unto the ser-

pent, "We may eat of the fruit of the trees of the garden, but, of the fruit of the tree which is in the midst of the garden God hath said, 'Ye shall not eat of it neither shall ye touch it least ye die;'" that the serpent said unto the woman, "Ye shall not surely die, for God doth know that in the day ye eat thereof your eyes shall be opened and ye shall be as gods, knowing good and evil;" that, when the woman saw that the tree was good for food and pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and ate, and gave unto her husband with her and he did eat, and the eyes of each of them were opened and they knew that they were naked, and they sowed fig leaves together and made themselves aprons.

It is related, that Adam and his wife, hearing the voice of the Lord God while walking in the garden in the cool of the day, hid themselves from his presence among the trees of the garden; that the Lord God called unto Adam and said, "Where art thou?" That Adam said, "I heard thy voice in the garden and, because I was naked, was afraid and hid myself;" that the Lord God said, "Who told thee that thou wast naked, hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" that the man said, "The woman thou gavest to be with me she gave me of the tree and I did eat;" that the Lord God said, unto the woman, "What is this thou hast done?" that the woman said, "The serpent beguiled me and I did eat;" that the Lord God said unto the serpent, "Because thou hast done this thou art cursed above all cattle and above every beast of the field, upon thy belly shalt thou go and dust shalt thou eat all the days of thy life, I will put enmity between thee

and the woman and between thy seed and her seed ;” that, unto the woman, He said, “I will greatly multiply thy sorrows and thy conception, in sorrow thou shalt bring forth children, and thy desire shall be to thy husband and he shall rule over thee;” that, unto Adam, He said, “Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee saying, ‘Thou shalt not eat of it,’ cursed is the ground for thy sake and in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee and thou shalt eat the herb of the field, and in the sweat of thy face shalt thou eat bread until thou return unto the ground, for dust thou art and unto dust shalt thou return.”

It is stated, that Adam called his wife’s name Eve because she was the mother of all living; that the Lord God made coats of skins and clothed Adam and his wife; that the Lord said, “Behold, the man is become as one of us, to know good and evil, and now, lest he put forth his hand and take also of the tree of life, eat, and live forever, I will send him forth from the garden of Eden to till the ground from whence he was taken;” that God sent Adam forth from the garden of Eden to till the ground from whence he was taken, and placed, at the east of the garden of Eden, cherubims and a flaming sword which turned every way to keep the way of the tree of life.

ADAM TO NOAH

To Adam, Eve bear a son saying, “I have got a man from the Lord,” and they named him Cain. She again bear his brother who they named Abel. Cain became a tiller of the ground and Abel became a keeper of sheep.

In process of time, it came to pass that Cain brought, of the fruit of the ground, an offering unto the Lord and Abel brought, of the firstling of his flock and of the fat thereof, an offering unto the Lord. The Lord had respect unto Abel and to his offering, but unto Cain and his offering the Lord had not respect and Cain was very wroth and his countenance fell. Cain talked with Abel his brother and it came to pass, when they were in the field, that Cain slew his brother Abel.

When the Lord asked Cain for Abel his brother, Cain said, "I know not, am I my brother's keeper?" The Lord said, "What hast thou done?" The voice of thy brother's blood crieth unto me from the ground, and now art thou cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it will not yield unto thee her strength, a fugitive and a vagabond shalt thou be in the earth."

Cain said, unto the Lord, "My punishment is greater than I can bear; every one that findeth me shall slay me;" and the Lord said, unto Cain, "Therefore, whosoever slayeth Cain vengeance shall be taken on him sevenfold," and the Lord set a mark on Cain lest any finding him should slay him.

Cain went out from the presence of the Lord, and dwelt in the land of Nod on the east of Eden, where his wife bear him a son whom they named Enoch, and where Cain built a city and called it Enoch after the name of his son.

Lamech, the great great grandson of Enoch, took two wives, Adah and Zillah. Adah bear Jabal the father of such as dwell in tents and such as have cattle, and Jubal

the father of all such as handle the harp and organ. Zillah bear Tubal-Cain, an instructor of every artificer in brass and iron, and his sister Naamah.

Adam's wife again bear a son whom she named Seth, saying, "God hath appointed me another seed instead of Abel whom Cain slew." To Seth there was born a son whom he named Enos. About this time men began to call upon the name of the Lord.

Enos was the father of Cainan the father of Mahalaleel the father of Jared the father of Enoch the father of Methuselah the father of Lamech, and Lamech begat a son whom he called Noah, saying, "This same shall comfort us concerning our work and toil of our hands because of the ground which the Lord hath cursed." Noah begat Shem, Ham, and Japheth.

NOAH TO THE CALL OF ABRAM

It came to pass, when men began to multiply on the face of the earth and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair, and took them wives of all they chose. In those days, there were giants in the earth and the daughters of men bear children to them who became the mighty men of old, men of renown.

God saw that the wickedness of men in the earth was great and that every imagination of the thoughts of his heart was evil continually, and it repented the Lord that He had made man on the earth and grieved Him at His heart, and the Lord said, "My spirit shall not always strive with man for he also is flesh. I will destroy man whom I have created from off the face of the earth. I will destroy both man and beast, the creeping things,

and the fowl of the air for it repeneth Me that I have made them. Man's days shall be yet an hundred and twenty years."

It is stated, that the earth was corrupt before God; that God looked upon it and saw that it was corrupt; that all flesh had corrupted His way upon the earth except that Noah was a just man and perfect in his generations, walking with God and finding grace in the eyes of the Lord: and God said, unto Noah, "The end of all flesh is come before me, and I will destroy them with the earth."

Giving Noah directions for building an Ark, God said, "I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the breadth of life from under heaven, and every thing that is in the earth shall die, but with thee will I establish my Covenant. Thou and thy family shall come into the Ark. Of every living thing of all flesh thou shall bring into the Ark, two of every sort, to keep them alive with thee. They shall be male and female after their kind. Thou shalt take into the Ark of all food that is eaten." It is stated that Noah did according to all that God commanded him.

When the Ark was built, the Lord commanded that Noah with all his house should come into the Ark; that of the clean beasts he should take by sevens, the male and the female; that of the beasts that were not clean he should take by twos, the male and his female; that of the fowls of the air he should take by sevens, the male and the female, to keep seed alive upon the face of all the earth: for yet seven days and God would cause it to rain upon the earth forty days and forty nights, and every living substance that He had made He would destroy from off

the face of the earth. It is stated, that Noah did according unto all that the Lord commanded him.

It came to pass, after seven days, that all the fountains of the deep were broken up; that the windows of heaven were opened, and the rain fell upon the earth forty days and forty nights; that the waters increased and prevailed, covering all the high hills and mountains, bearing and lifting up the Ark above the earth; and all flesh in whose nostrils was the breath of life died, and every living substance outside the Ark was destroyed.

The waters prevailed upon the earth an hundred and fifty days and abated, the Ark resting upon the mountain of Ararat. It is stated, that it came to pass, at the end of forty days, Noah sent forth a raven which went forth to and fro until the waters were dried up from off the earth; that he also sent forth a dove, to see if the waters were abated from off the face of the earth, but the dove found no rest and she returned into the Ark; that, after another seven days, he sent forth the dove again and, in the evening, she came in unto him bearing in her mouth an olive leaf plucked off; that after another seven days he sent forth the dove again and she did not return which indicated that the waters were abated: and Noah removed the covering of the Ark and, behold, the face of the ground was dry after being in the Ark one year and ten days, and God directed Noah to go forth out of the Ark and all that were with him.

Noah built an altar unto the Lord and offered burnt offerings thereon, and the Lord, smelling a sweet savour, said, in his heart, "I will not again curse the ground for man's sake, for the imaginations of man's heart are evil from his youth, nor will I again smite every thing living

as I have done. While the earth remaineth seedtime and harvest, cold and heat, summer and winter, and days and nights shall not cease."

Blessing Noah and his sons, God said unto them, "Be fruitful, multiply, and replenish the earth. The fear of you and the dread of you shall be upon every beast of the earth, fowl of the air, fish of the sea, and all that moveth upon the earth; into your hand are they delivered and they shall be meat for you, but flesh with the life thereof, which is the blood thereof, ye shall not eat. Surely, your blood of your lives will I require at the hand of every beast and at the hand of every man. Whosoever sheddeth man's blood by man shall his blood be shed, for in the image of God made He man."

God said, unto Noah and his sons, "I establish my Covenant, with you and your seed after you, and with every living creature that is with you, that neither shall all flesh be cut off any more by the waters of a flood or any more flood to destroy the earth. This is the token of the Covenant for perpetual generations, I set My bow in the cloud and it shall be for a token of a Covenant between Me and the earth. It shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I shall remember My Covenant and the water shall no more become a flood to destroy all flesh."

It is stated, that, by the children of the sons of Noah, Shem, Ham and Japheth who went forth out of the Ark, the whole earth was over-spread; that Ham was the father of Canaan; that Noah became an husband man and planted a vineyard; that he drank of the wine, became drunk, and lay uncovered in his tent; that Ham the father of Canaan saw his father's nakedness and told his

brothers who were without the tent; that the brothers took a garment and, walking backward, covered their father's nakedness without seeing him; that when Noah awoke from his wine and knew what his younger son had done to him, he said, "Cursed be Canaan, a servant of servants shall he be unto his brethren, and blessed be the Lord God of Shem and Canaan shall be his servant, God shall enlarge Japheth and he shall dwell in the tents of Shem and Canaan shall be his servant."

The sons of Japheth were, Gomer, Madai, Javan, Tubal, Meshech, and Tiras, by whose descendants were the Isles of the Gentiles divided in their lands, after his tongue, their families, and in their nations.

The sons of Ham were, Cush, Mizraim, Phut, and Canaan. Nimrod was among the descendants of Ham and began to be a mighty one in the earth, a mighty hunter before the Lord. The beginning of his Kingdom Babel, Erech, Accad, and Calneh in the land of Shinar. Out of the land of Shinar went forth Asshur and built Ninevah, Rehoboth, Calah, and Resen. Resen is a great city located between Ninevah and Calah. Philistim was among the descendants of Ham.

Canaan begat Sidon, Heth, the Jebusite, the Amorite, the Girgashite, the Hivite, the Arkite, the Sinite, the Arvadite, the Zimarite, the Hamithite, and afterwards were the families of the Canaanites spread abroad. The border of the Canaanites was from Sidon as you come from Gerar unto Gaza going to Sodom, Gomorrah, Admah, and Ceboim, even unto Lesha.

Shem was the father of all the children of Eber. The sons of Shem were, Elam, Asshur, Arphaxad, Lud, and Aram. The dwelling of the descendants of Shem was

from Mesha as you go unto Sephar a mount of the east.

By these families and descendants of the respective sons of Noah were the nations divided in the earth after the flood. In the days of Peleg, the great grandson of Shem, the earth was divided.

It is stated, that, the whole earth being of one speech, it came to pass, as they journeyed from the east, they found a plain in the land of Shinar and dwelt there; that, making brick for stone and slime for mortar, they said, "Let us build us a city, and a tower whose top may reach unto heaven, and thus make us a name lest we be scattered abroad upon the face of the whole earth;"

That the Lord, coming down to see the city and tower the children of men were building, said, "The people are one, they all have one language, and this they begin to do. Nothing will be restrained from them which they have imagined, let us go down and confound their language that they may not understand one another's speech;" that the Lord scattered them abroad from thence upon the whole face of the earth and they left off to build the city; that, because there the Lord confounded the language of all the earth and from thence He scattered them abroad upon the face of all the earth, the name of that city was called Babel.

Arphaxad, the son of Shem, born two years after the flood, begat Salah the father of Eber, Eber begat Peleg the father of Rue, Rue begat Serug the father of Nahor, and Nahor begat Terah the father of Abram, Nahor, and Haran. Haran begat Lot and died, before his father Terah, in the land of his nativity, in Ur of the Chaldees. Abram took to wife one Sarai who was barren and had no children. Nahor took to wife Milcah the daughter of

Haram. Terah took Abram and Sarai his wife and Lot his grandson and moved to Haran in Canaan where Terah died.

ABRAM AND ABRAHAM TO ISAAC

At Haran, the Lord said unto Abram, "Get thee out of thy country and from thy kindred and from thy father's house unto a land that I will show thee, and I will make of thee a great nation and bless thee and make thy name great, and thou shalt be a blessing. I will bless them that bless thee and curse him that curseth thee, and in thee shall all the families of the earth be blessed."

At the age of twenty-five years, Abram departed from Haran, taking his wife and Lot and all their house and substance, and passed thru the land of Canaan unto the place of Secham in the plain of Moreh, and the Canaanites were in the land.

In the plain of Moreh, the Lord appeared unto Abram and said, "Unto thy seed will I give this land," and Abram there built an altar unto the Lord that appeared unto him. From the plain of Moreh, Abram moved to a mountain on the east of Beth-el and, building an altar, called upon the name of the Lord, and journeyed going on toward the south.

There was a grievous famine in the land and Abram went down into Egypt to sojourn. It came to pass that, as they went, Abram said to his wife, "I know that thou art a fair woman to look upon, therefore, it will come to pass that the Egyptians, when they see thee, will kill me for thee; say, I pray thee, thou art my sister that it may be well with me for thy sake, and my soul shall live because of thee."

When the Egyptians saw that the woman was very fair, they commended her before Pharaoh, and took her to his house. Pharaoh entreated Abram well for Sarai's sake, giving him sheep, oxen, asses, menservants, maid-servants, and camels.

Because of Abram's wife, the Lord plagued Pharaoh and his house with great plagues. Pharaoh, calling Abram, rebuked him for the deception, restored Sarai, told Abram to take her and go his way, and, commanding his men concerning Abram sent him away with his wife and all that he had.

Abram, being very rich now in cattle, silver, and gold, went up out of Egypt, journeyed to Beth-el where his tent had been at first, and called on the name of the Lord. Lot who was with him had flocks, herds, and tents, and, the land not being able to bear them that they might dwell together peaceably, there was strife between the herdsman of Abram and those of Lot. Abram said to Lot, "Let there be no strife between me and thee for we are brethren let us separate, choose thy way."

Lot, choosing all the plain of Jordan, journeyed east and dwelt in the cities of the plain, pitching his tent toward Sodom where the men were wicked and sinners before the Lord exceedingly, and Abram dwelt in the land of Canaan. The Lord appeared and said unto Abram, "Lift up thine eyes and look in every direction for all the land thou seest I give to thee and thy seed forever. I will make thy seed as the dust of the earth. Arise and walk thru the land for I will give it to thee," and Abram came and dwelt in the plain of Mamre, which is Hebron, and built there an altar unto the Lord.

After these things, the word of the Lord came unto

Abram in a dream saying, "Fear not Abram, I am thy shield and thy exceeding great reward." Abram complained that he was childless; that the steward of his house was Eliezer of Damascus; that one born in his house was his heir: and the Lord said, "This shall not be thine heir but he that shall come forth out of thine own bowels shall be thine heir," and that his seed should be as the stars in heaven. Abram believed the Lord and the Lord counted it to him for righteousness, and said, "I am the Lord who brought thee out of Ur of the Chaldees to give thee this land to inherit it. Know of a certainty, that thy seed shall be a stranger in the land that is not theirs, that they shall serve four hundred years, and the nation they serve will I judge, and, afterwards, they shall come out with great substance; that in the fourth generation, they shall come hither again: for the iniquity of the Amorites is not yet full. Thou shalt live to be a good old age and go to thy fathers in peace."

In the same day, the Lord made a covenant with Abram, saying, "Unto thy seed have I given this land from the river Egypt unto the great river Euphrates;—the Kenites, Kenizzites, Kadmonites, Hittites, Perrizzites, Rephaims, Amorites, Canaanites, Gergasshites, and Jebusites.

Because of her own barrenness, Sarai gave to Abram her handmaid, an Egyptian named Hagar, that she might obtain children by her. When Hagar conceived, she despised her mistress, and Sarai complained to Abram. Abram said, "Thy maid is in thy hand, do to her as it pleaseth thee." When Sarai dealt hardly with Hagar, Hagar fled and was found, by an angel of the Lord, by a fountain of water in the wilderness. The angel said

unto Hagar, "Return to thy mistress and submit thyself to her, and I will multiply thy seed exceedingly. Thy seed shall not be numbered for multitude. Thou shalt bear a son and shall call his name Ishmael, because the Lord has heard thy affliction. He shall be a wild man whose hand shall be against every man and every man's hand shall be against him, and he shall dwell in the presence of all his brethren." When Abram was eighty-six years old, Hagar bear him a son and they called his name Ishmael.

When Abram was ninety-nine years old, the Lord appeared unto him and said, "I am the Almighty God! Walk before me and be thou perfect and I will make my Covenant between me and thee, and I will multiply thee exceedingly. My Covenant is with thee, and thou shalt be a father of many nations. Thy name shall be called no more Abram but thy name shall be Abraham for a father of many nations have I made thee. I will make thee exceeding fruitful, make nations of thee, and kings shall come out of thee. I will be a God unto thee and to thy seed after thee, and will give unto thee and to thy seed after thee the land wherein thou art a stranger. I will give unto thee all the land of Canaan for an everlasting possession, and be their God if thou and thy seed after thee shall keep My Covenant in their generations."

"Every man-child among you shall be circumcised in the flesh of the foreskin and it shall be a token of the Covenant betwixt Me and you. He that is eight days old among you shall be circumcised, and every man-child in your generation and he that is born in the house or bought with money of any stranger which is not of thy seed must needs be circumcised, and My Covenant shall

be in your flesh for an everlasting covenant; and the soul of the man-child whose flesh of his foreskin is not circumcised shall be cut off from his people for he hath broken My Covenant. As for Sarai thy wife, thou shalt not call her name Sarai but Sarah shall be her name, and I will bless her and give thee a son by her also. She shall be a mother of nations, and kings of people shall be of her."

Abraham desiring that Ishmael might live before him, God said, "Sarah shall bear thee a son indeed and thou shalt call his name Isaac, and I will establish My Covenant with him and his seed after him for an everlasting covenant. As for Ishmael, I have blessed him, and I will make him fruitful and multiply him exceedingly. He shall beget twelve princes and I will make him a great nation but My Covenant I will establish with Isaac." It is stated, that Abraham circumcised Ishmael and every male in his house.

In the heat of the day, Abraham was sitting in the door of his tent in the plane of Mamre and three men, angels of the Lord, approached and stood by his side. Abraham received and refreshed them with food and water. They asked for Sarah and said, "Sarah thy wife shall have a son. According to the time of life, I will return unto thee and Sarah shall have a son." Sarah was within the tent and, hearing the saying, she laughed within herself. After these things the men rose up and went toward Sodom.

The Lord said to Abraham, "Because the cry of Sodom and Gomorrah is great and their sin is very grievous, I will go down and see whether they have done altogether according to the cry of it which is come unto

Me and if not I will know." Abraham stood before the Lord and pled for Sodom's salvation, if even ten righteous persons be found therein, and the Lord said, He would spare the place if even ten righteous were found therein.

In the evening, Lot was sitting in the gate of Sodom and two angels came to Sodom who he persuaded to turn into his house for the night. Before they lay down for the night, the men of the city, young and old, compassed the house round and demanded of Lot, to know where the men were that came in unto him that night, and, that he bring them out that the people might know them. Knowing the intentions of the men of the city and desiring to protect his host, Lot went out and, thinking to satisfy the men of the city, he offered his two daughters, whom he said had not known man, to them to be done with as might seemeth good in their eyes. The men without, rejecting Lot's offer, said of Lot, "This one fellow came in to sojourn and he will needs be a judge, now will we deal worse with him than with them," and the angels reached out, rescued Lot, and smote them at the door with blindness.

After these things, the angels directed Lot to bring out of the city whatsoever he had, for they would destroy it as they had been sent to do. Lot tarried, to persuade his sons-in-law to flee the city, and the angels hastened him, his wife, and two daughters, lest they be consumed in the iniquity of the city, and told them, to hasten for their lives, not to look behind them nor stay in all the plains, but to escape to the mountain, lest they be consumed. Lot protested, that some evil might take him and he die, and he was permitted to escape to

a little city near by which because thereof was called Zoar. In the flight, Lot's wife, contrary to the instructions of the angels, looked back from behind Lot and she became a pillar of salt. It is stated, "the Lord rained out of heaven brimstone and fire upon Sodom and Gomorrah, overthrowing them and the plain with all the inhabitants thereof, and destroying that which grew upon the ground."

Early in the morning, Abraham went up to the place where he had stood before the Lord and, looking toward Sodom and Gomorrah, beheld the smoke going up from the country as the smoke of a furnace.

It is related, that Lot feared to dwell in Zoar and, taking his two daughters, went and dwelt in a cave in the mountain; that his first born daughter said unto the younger, "Our father is old and there is not a man in all the earth to come in unto us after the manner of all the earth. Come let us make our father drink wine and lie with him that we may preserve seed of our father;" that they made him drink wine and that night lay with him, but he perceived not when they lay down nor when they arose, and became with child of their father; that the first born, had a son and called his name Moab and he became the father of the Moabites; that the younger bear a son, called his name Ben-ammi, and he became the father of the children of Ammon.

Abraham journeyed from the plain of Mamre toward the south country and dwelt between Kadesh and Shur in Gerar. Abraham, here again through fear, said of his wife, Sarah, "She is my sister," and Abimelech, king of Gerre, sent and took her, but before Abimelech had touched her, God warned him that she was a man's wife,

and he pled with the Lord that Abraham had said that she was his sister and that she had said of Abraham that he was her brother; that it was in the integrity of his heart and innocency of his hands that he had done this.

In a dream, God excused Abimelech and told him to restore the man his wife; that he was a prophet and would pray for him and he should live. When Abimelech had called Abraham and reproached him severely for the deception, Abraham gave as an excuse that he feared they would slay him for her sake, and said: "Yet, indeed, she is my sister; she is the daughter of my father but not the daughter of my mother, and she became my wife;" that she had said he was her brother at his request as a kindness unto him; that Abimelech gave unto Abraham sheep, oxen, manservants, and maid-servants, and restored to him his wife, Sarah, and said, "My land is before thee, dwell where it pleaseth thee;" and unto Sarah, he said, "I have given thy brother a thousand pieces of silver, he is to thee a covering of the eyes unto all that are with thee and all others," thus reproving her.

Because of Sarah, Abraham's wife, the Lord had afflicted the house of Abimelech, and Abraham prayed unto God, and God healed Abimelech, his wife, and his maidservants and they bear children.

After this, the Lord visited Sarah as he had said, and she bear Abraham a son in his old age, and said, "God hath made me to laugh so that all that hear will laugh with me." They called his name Isaac and circumcised him. The child grew and was weaned.

The day Isaac was weaned, Abraham made a great feast and Sarah, seeing Ishmael the son of Hager mock-

ing, required Abraham to cast out Hagar and her son, saying, "The son of this bondwoman shall not be heir with my son even with Isaac." This was very grievous in Abraham's sight, but God told Abraham, to do all that Sarah had said unto him for in Isaac should his seed be called; that also of the son of the bondwoman he would make a Nation because he was his seed.

In the morning, Abraham, taking bread and a bottle of water and placing them upon Hagar's shoulder with the child, sent her away. She wandered in the wilderness of Beer-sheba until the water was spent and, casting the child under a shrub, sat down a good way off that she might not see the death of the child, and wept. God heard the voice of the child, and an angel said unto Hagar, "Fear not for God has heard the voice of the lad where he is. Arise and lift up the lad and hold him in thine hand for I will make him a great nation." God opened her eyes and, seeing a well of water, she filled the bottle and gave the lad to drink.

It is stated, that God was with the lad; that he grew, dwelt in the wilderness of Paran, and became an archer; that his mother took him a wife out of the land of Egypt.

It came to pass, that Abimelech requested and Abraham swear unto Abimelech not to deal falsely unto Abimelech, his sons, or his son's son but according to the kindness Abimelech had done unto Abraham.

The servants of Abimelech took from Abraham a well of water, Abraham reprov'd Abimelech, and he restored the well and witnessed that Abraham had dug the well; wherefore, and because there both of them swear, he called the place Beer-sheba. Abraham planted a grove in

Beer-sheba, and there called on the name of the Lord the everlasting God.

To prove Abraham, God told him to take Isaac to a certain mountain in the land of Moriah and offer him as a burnt offering. On arriving at the mountain Isaac, recognizing the preparations, asked his father, where was the offering, and Abraham said, God would provide the sacrifice. When they had prepared the Altar and Abraham was about to offer Isaac as directed, an angel, staying Abraham's hand, showed him a ram caught by his horns in the thicket which Abraham was directed to offer in the place of his son, Isaac; and God said, "Because thou hast obeyed my voice, by myself I have sworn that, in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore. Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed:" and Abraham returned to Beer-sheba and dwelt there.

After these things, it was told to Abraham that, Milcah had born children unto his brother Nahor:—Huz, Buz, Kennel the father of Aram, Chesed, Hazo, Phil-dash, Jidlaph, and Bethuel who begat Rebekah; and that Nahor's concubine Reumah bear him Tebah, Geham, Thahash, and Maachah.

Sarah died in Kirjath-arba, Hebron, in the land of Canaan at the age of one hundred twenty-seven years, and Abraham purchased from Ephron the son of Zohar the Hittite, through the children of Heth, the field of Ephron in Machpelah before Mamre, with the cave therein and all the trees in and around the borders thereof, where he buried Sarah.

Becoming old and well stricken in years, Abraham had brought, from his own country and his father's house, Rebekah the daughter of Bethuel the son of Milcah the wife of his brother Nahor and she became the wife of Isaac. Isaac loved Rebekah and she comforted him after his mother's death.

It is related, that when Rebekah was departing from her father's house they blessed her, and said, "Thou art our sister, be thou the mother of thousands of millions and let thy seed possess the gate of those that hate thee."

Afterwards, Abraham took to wife Keturah and she bear him Zimran, Jakshan, Medan, Midian, Ishbak, and Shuah. Jakshan begat Sheba and Dedan. The sons of Medan were Asshurim, Letushim, and Leumnim. The sons of Midian were Ephah, Ephher, Hanoah, Abidiah, and Eldaah. All these were the children of Keturah.

While living eastward, Abraham had given gifts to the sons of his concubines and sent them away, and now he gave all that he had to Isaac.

Abraham lived to a good old age—an hundred seventy-five years—and was old and full of years when he gave up the ghost, died, and was gathered to his people. His sons Isaac and Ishmael buried him in the cave of Machpelah where Sarah his wife was buried. It came to pass, after the death of Abraham, that God blessed Isaac and he dwelt by the well Lahai-roi.

Ishmael lived one hundred thirty-seven years and gave up the ghost and was gathered unto his people. His sons, by their names according to their generations, were Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tuna, Jetur, Naphish, and Kedemah. They

were twelve princes according to their nations and these were their names by their towns and their castles. The Ishmaelites dwelt from Havilah unto Shur that is before Egypt as you go toward Assyria. Ishmael died in the presence of all his brethren.

ISAAC TO JACOB

Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Syrian of Pedan-aram and a sister to Laban the Syrian, to wife. Rebekah being barren, Isaac entreated the Lord for her and she conceived. The children struggling together in her womb, the Lord said unto her, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; the one people shall be stronger than the other, and the elder shall serve the younger."

It came to pass, that, at the delivery, there were twins in Rebekah's womb; that the first came out red, all over like a hairy garment, and they called his name Esau; that, afterwards, Esau's brother came out, took hold of Esau's heel, and his name was called Jacob; and that Isaac was sixty years old when Rebekah bear Esau and Jacob. It is stated, that the boys grew that Esau was a cunning hunter and a man of the field, and Jacob was a plain man dwelling in tents; that Isaac loved Esau because he ate of his venison but Rebekah loved Jacob; that Jacob sod pottage and Esau, coming in from the field faint, said unto him, "Feed me I pray thee with the same red pottage for I am faint," (Therefore, Esau's name was called Edom) and Jacob said, "Sell me this day thy birthright," and Esau said, "I am at the point to die what profit shall this birthright do to me," and

Jacob said, "Swear to me this day," and Esau swear unto Jacob and sold him his birthright; that Jacob gave Esau bread and pottage of Lintiles; and Esau ate, drank, rose up, and went his way; that thus Esau despised his birthright.

There was a famine in the land and Isaac, being minded to go down into Egypt, went to Gerar—unto Abimelech king of the Philistines—where the Lord appeared unto him, and said, "Go not down into Egypt but dwell in the land which I will tell thee of and I will be with thee for unto thee and thy seed I will give all of these countries and perform the oath which I swear unto Abraham thy father;—"In thy seed shall all the nations of the earth be blessed," because Abraham obeyed My voice, kept My charge and commandments, and My statutes and Law."

It is related, that Isaac dwelt in Gerar and the men of that place asked him concerning his wife Rebekah who was fair to look upon; that Isaac, fearing the men of that place would kill him for Rebekah, said, "She is my sister;" that, when Isaac had been there a long time, Abimelech, seeing Isaac sporting with Rebekah, charged Isaac that she was his wife; that Isaac, confessing the truth, gave as his reason for saying, she was his sister, that he feared they would kill him for Rebekah, and Abimelech, after reproofing Isaac severely, charged all his people, not to touch either Isaac or his wife under penalty of death;

That Isaac sowed in that county and reaped an hundred fold the same year; that he waxed great, went forward, and grew until he became very great in flocks,

herds, and servants, and the Philistines, fearing him, filled all the wells which Abraham had dug.

At Abimelech's request, Isaac moved into the valley of Gerar where he dug again the wells of his father Abraham and found a well of springing water for which the herdsmen of Gerar strove, claiming the water, and he called the well Esek because they strove with him. Digging a second well, the herdsmen strove for that also, and he called the name of it Sitnah. He removed, dug another well, and named it Rehoboth; for now the Lord had made room for them and they would be fruitful in the land.

Moving from Gerar to Beer-sheba, where the Lord appeared unto him, he built an altar and called upon the name of the Lord. Abimelech came to Isaac at Beer-sheba and they made a peace covenant.

When Esau was forty years old, he took to wife Judith the daughter of Beeri and Bashemath the daughter of Elom, two Hittite women, which was a grief of mind of Isaac and Rebekah.

It is related, that, when Isaac was old and his eyes were dim so that he could not see, he requested Esau to procure some venison, make him savory meat such as he loved, and bring it to him that he might eat and his soul bless Esau before he died;

That Rebekah, hearing this and telling Jacob, had Jacob bring her two kids of the goats from which she prepared savory meat such as his father loved, and, preparing Jacob to appear as Esau by putting the skins of the kids upon his hands and neck, she sent Jacob in unto his father, professing to be Esau, to procure the

blessing intended for Esau; that Isaac, being deceived, gave to Jacob the blessing intended for Esau.

It is stated, that, when Jacob came in unto Isaac, Isaac said, "Art thou my very son Esau?" That Jacob said, "I am," and Isaac ate of the venison, drank of the wine, and requested Esau (Jacob) to come near and kiss him; that Jacob came near to his father and kissed him, and Isaac, smelling the smell of his raiment, blessed him saying, "The smell of my son is the smell of a field which the Lord has blessed, therefore, may God give thee of the dew of heaven and the fatness of the earth and plenty of corn and wine; let people serve thee and nations bow down to thee; be lord over thy brethren and let thy mother's sons bow down to thee; and cursed be every one that curseth thee and blessed be he that blesseth thee."

Esau, returning from his hunt, prepared savory meat such as his father liked and went in unto his father, and learning what had been done, cried bitterly and said, "O my father, bless me also!" and Isaac said, "Thy brother hath taken away thy blessing;" and Esau said, "Is not he rightly named Jacob? for he hath supplanted me these two times, he took away my birthright and now he has taken away my blessing: hath thou not reserved a blessing for me?" and Jacob said, "I have made him thy Lord, all his brethren have I given to him for servants, and with corn and wine have I sustained him; what shall I do now for thee my son?" and Esau said, "Hast thou but one blessing my father? bless me, even me also, O my father!" and he wept; and Isaac said unto Esau, "Thy dwelling shall be the fatness of the earth and of the dew of heaven from above, and by the sword shalt

thou live and serve thy brother. It shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

It is stated, that Esau hated Jacob and said in his heart, "The days of mourning for my father are at hand, when they are over I will slay my brother Jacob;" that Rebekah, hearing the words of Esau and telling Jacob, sent him to her brother Laban of Haran to stay a few days until Esau's anger turned away and he had forgotten what had been done to him.

Isaac called Jacob, blessed him, and charged him, not to take a wife of the daughters of Canaan but to go to Padan-aram, to the house of Bethuel his mother's father, and take a wife of the daughters of Laban his mother's brother and God Almighty would bless him, make him fruitful, and multiply him; that he might be a multitude of people and receive the blessing of Abraham and inherit the land wherein he was a stranger which God gave unto Abraham. He blessed Jacob and sent him unto Laban in Padan-aram.

When Esau knew of Isaac blessing Jacob and his charge to take a wife from the house of Bethuel his mother's father and that the daughter of Canaan pleased him not, he went unto Ishmael and took to wife Mahalath the daughter of Ishmael and the sister of Nebajoth.

We learn, from the thirty-fifth chapter of Genesis, that Isaac lived to be one hundred and four score years old, until Jacob, after many years, returned with his wives, children, and much substance from Padan-aram to him in Mamre, and, "being old and full of days, he gave up the ghost, and died, and was gathered unto his people; and his sons Esau and Jacob buried him."

JACOB TO THE CALL OF MOSES

Jacob, going from Beer-sheba toward Haran, tarried at a place all night and, lying down to sleep, with his head upon a pillow of stones, he dreamed of a ladder set up on earth, the top of which reached to heaven, upon which angels of God ascended and decended, and the Lord, standing above the ladder, said, "I am the Lord God of Abraham and the God of Isaac thy father, the land whereon thou liest I will give to thee and to thy seed. Thy seed shall be as the dust of the earth, and in thee and thy seed shall all the families of the earth be blessed. I am with thee and will keep thee in all places thou goest, and will bring thee again into this land for I will not leave thee until I have done that which I have spoken to thee of."

Awakening, Jacob said, "Surely the Lord is in this place and I knew it not," and, being afraid, he said, "How dreadful is this place, this is none other but the house of God, and this is the gate of heaven." Setting up the stone of his pillow for a pillar and pouring oil upon the top of it, he called the name of that place Beth-el, but the name of that city was called Luz at the first. Jacob vowed a vow, saying, "If God will be with me so that I come again to my father's house in peace, then shall the Lord be my God, and this stone, which I have set up for a pillar, shall be God's house," and he went on his journey.

Coming into the land of the east, he beheld a well in the field with a great stone over its mouth which, when the flocks gathered the herdsmen removed to water the stock, and the herdsmen and three flocks of sheep were lying about. Jacob asking the herdsmen, from whence

they were and if they knew Laban, they said, they were of Haran; that they knew Laban; and that Rachel his daughter cometh with Laban's sheep."

When Rachel arrived with her father's sheep, Jacob removed the stone from the well's mouth and watered her flock, kissed her and wept. When Jacob told Rachel, who he was and from whence he came, she ran home and told her father, and Jacob was received into Laban's house where he abode for the space of a month.

Laban had two daughters, Leah and Rachel. Leah was tender eyed but Rachel was beautiful and well favoured. Jacob loved Rachel, and made a contract with Laban, to serve him seven years for her.

When Jacob had served the seven years, he asked for Rachel but Laban took Leah in unto him, Jacob did not discover the deception until the next morning when he complained to Laban, that he had beguiled him. Laban explained to Jacob that, in that country they could not give the younger before the firstborn; that if he would fulfil her week he would give him Rachel also for seven more years' service; and Jacob, fulfilling Leah's week, received Rachel to wife also but he loved Rachel more than Leah.

It is stated, that the Lord, seeing that Leah was hated, made her to bear and Rachel barren; that Leah bear four sons to Jacob, Reuben, Simeon, Levi, and Judah, and left off bearing; that Rachel, envying her sister, said unto Jacob, "Give me children or else I die;" that Jacob became angry, and Rachel gave him Bilhah her handmaid to wife, and she bear Jacob, Dan and Naphtali; that, when she saw that she had left off bearing, Leah gave to Jacob as wife Zilpah her maid who

bare him Gad and Asher, and, afterwards, with her son Reuben's mandrakes, Leah purchased Jacob from Rachel to lie with her and she bear him Issacher, Zebulum, and a daughter they named Dinah; and that Rachel went to the Lord in prayer, asking that she be made to bear, and she was remembered by the Lord and bear a son to Jacob whose name they called Joseph.

When Joseph was born, Jacob asked Laban to send him away and Laban, having prospered exceedingly under Jacob's management, desired Jacob to stay, offering him any wages he might appoint. Jacob, passing thru Laban's flocks, separated and removed to themselves all the speckled, spotted, and brown cattle, sheep, and goats and said, "of such shall be my hire," to which Laban agreed. Jacob removed the flocks he had separated three days' journey away and, giving the separated flocks into the hand of his son, continued to feed the rest of Laban's flocks.

It is related, Jacob gathered rods of green poplar, hazel, and chestnut, pilled streaks in them, making the white in them appear, and set the rods in the gutters and watering troughs before the flocks; that, when the flocks came and gathered about the gutters and watering troughs to drink, they conceived before the rods and bear cattle ringstraked, speckled, and spotted which Jacob would separate and place by themselves for his hire, thereby, becoming exceedingly rich in cattle, maid servants, manservants, camels, and asses.

Hearing the sons of Laban complain that he had taken away all that was their father's and thus got his glory and seeing that the countenance of Laban was not toward him as before and the Lord having said to him,

“Return unto the land of thy fathers to thy kindred and I will be with you,” Jacob made known to Rachel and Leah their father’s displeasure and related to them, how their father had deceived him and changed his wages ten times, how God had taken away the cattle of their father and gave them to him, how in a dream he lifted up his eyes and saw that the rams that leaped the cattle were ringstreaked, speckled, and grizzled, and heard an angel saying, “For I have seen all that Laban doeth to thee, I am the God of Beth-el where thou anointed the pillar and vowed a vow unto Me, arise, get thee out of this land, and return unto the land of thy kindred.”

Hearing these things, Rachel and Leah said unto Jacob, “Is there yet any portion or inheritance in our father’s house for us? He having sold us, are we not counted as strangers by him? All the riches which God has taken from our father is ours and our children’s: therefore, whatsoever God has said unto thee do.” After these things, Jacob prepared all the cattle and goods he had gotten in Padan-aram to go to his father in the land of Canaan and, when Laban went away to shear his sheep, Jacob unawares stole away with his house and substance and passed over the river toward Mount Gilead, Rachel taking with her the images which were her father’s.

On the third day, Laban discovered that Jacob had departed and, pursuing for seven days, overtook him in the Mount Gilead. While in the pursuit, by means of a dream, God had warned Laban about his speech to Jacob and Laban reproved Jacob for foolishly stealing away unawares, and asked, why he has stolen his gods? Not knowing that Rachel had stolen the images, Jacob said,

"With whomsoever you find the gods let him not live." Rachel hid the images in the camel's furniture and sat upon the furniture. When her father came thru her tent, looking for his gods, Rachel excused herself, on account of sickness, and, remaining seated upon the camel's furniture, prevented her father finding the gods among them.

Laban failing to find his gods among them, Jacob chode with him and they made a covenant to witness between them. Jacob took a stone and set it up for a pillar and his brethren took stones and made a heap to witness that neither would pass over it to the other for harm. Laban named the heap Jegar-sabadutha and Jacob called it Galeed. They ate upon the heap, called upon God to judge between them, and tarried in the Mount all night. The next morning Laban, kissing his sons and daughters and blessing them, departed unto his place, and Jacob went on his way. Jacob was met by an angel of God who said, "This is God's Host," and Jacob called the name of that place Mahaniam.

In coming into the land of Seir the country of Edom Jacob, remembering the wrath of Esau and fearing him, sent messengers ahead with a great present for Esau and information about Jacob's great power and substance, thinking to appease and thus find grace in the sight of Esau. The messengers returned and reported that Esau was coming with four hundred men to meet Jacob. Jacob's fear of Esau caused him much distress on receipt of this news and he prayed with humility to, "the God of Abraham, the God of Isaac, and the Lord which had talked to him," for deliverance from the hand

of Esau, lest he might smite him and the mothers with the children.

It is related, that Jacob moved his wives, children, and all that he had over the ford Jabbok and lodged there alone that night; that there came a man who wrestled with Jacob until the break of the day; that, when the man saw that he prevailed not against Jacob, he touched the hollow of Jacob's thigh and it was out of joint as he wrestled with him; that the man said, "Let me go for the day breaketh," and Jacob said, "I will not let thee go except thou bless me;" that the man asked Jacob his name and, on being told, said, "Thy name shall be called no more Jacob but Israel, for as a prince hast thou power with God and with men and hast prevailed," and he blessed Jacob. Calling the name of that place Peniel, Jacob said, "For I have seen God face to face and my life is preserved;" that as Jacob passed over Peniel the sun rose upon him and he halted upon his thigh, therefore, the children of Israel eat not of the sinew which shrank which is upon the hollow of the thigh.

When Jacob saw Esau coming, he passed over and bowed himself to the ground seven times and Esau, running, met Jacob, fell upon his neck and kissed him, and they wept. When Esau asked and was told, what meant all the droves he met, he said, he had enough, but finally, to satisfy Jacob, he accepted the gift and asked Jacob to proceed with him, but Jacob said, he would have to proceed on slowly on account of the children and the young in the herds and to prevent loss, and would come unto him, unto Seir, without assistance, and Esau returned that day on his way to Seir.

Jacob journeyed unto a place he named Succoth,

building him an house and booths for his cattle. He came to Shalem a city of Shechem in the land of Canaan, bought a piece of land of the children of Hamor the father of Shechem before the city of Shechem, where he pitched his tent and erected an altar, calling it El-elohe-Israel.

It is related, that Dinah the daughter of Leah went out to see the daughters of the land and Shechem the Hivite prince of the country lay with and defiled her; that Shechem, loving Dinah and wanting her for his wife, offered to do anything which Jacob and his sons might ask if he might have her to wife; that the sons of Jacob, answering Shechem deceitfully, persuaded him and he had every male of his people circumcised; that on the third day, when Shechem's men were sore, Simeon and Levi, taking their swords, boldly slew all the males, including Hamor and Shechem, took Dinah, and spoiled their city, removing the sheep, oxen, asses, and all the wealth and taking all their wives and little ones captives. Fearing the inhabitants of the land would gather and slay him and his house, Jacob went to Beth-el to dwell and made there an altar unto the God that appeared unto him when he fled from the face of his brother Esau.

At Beth-el and before making the altar, Jacob, saying he would make there an altar unto God who answered him in the day of his distress and was with him in the way he went, required his company to put away the strange gods that were among them and to change their garments and be clean, and he hid the gods which were in their hands and the earrings which were in their ears under the oak which was by Shechem.

The name of the city in the land of Canaan where

Jacob came in his journey was Luz which is also called Beth-el. Beth-el was the name given to the place where Jacob had his vision of the ladder, God's appearance to him, and where he erected a pillar, when he fled from the face of his brother Esau; and which place, after the making of the altar, Jacob called El-Beth-el, because there God appeared unto him when he fled from the face of his brother.

As Jacob journeyed from Beth-el, Rachel travailed and gave birth to a son. As Rachel's soul was in departing, she called the name of her son Ben-oni, but Jacob named him Benjamin. Jacob buried Rachel's dead body in the way to Ephroth which is Bethlehem and set a pillar upon her grave.

By his four wives, Leah, Rachel, Bilhah, and Zilpah, Jacob had twelve sons, Reuben, Simeon, Levi, Judah, Issacher, and Zebulum the children of Leah, Joseph and Benjamin the children of Rachel, Dan and Naphtali the children of Bilhah, and Gad and Asher the children of Zilpah. Jacob journeyed and spread his tent beyond the tower of Edar and, it came to pass, Reuben lay with Bilhah his father's concubine, and Israel learned of it. After these things, Jacob came to his father Isaac at Mamre the city of Arbah which is Hebron where Abraham and Isaac sojourned. Isaac died at the age of an hundred eighty years and was buried by his sons Esau and Jacob.

Esau was called Edom and he was the father of the Edomites in Mount Seir. He had three wives, Adah the Hittite, Bashemath the daughter of Ishmael and sister to Nebajoth, and Aholibamah the Hivite, by whom he had five sons, Eliphaz the son of Adah, Reuel the son of

Bashemath, and Jeush, Jaalam, and Korah the sons of Aholibamah all born in the land of Canaan, and Esau dwelt in Mount Seir.

The sons of Eliphaz were, Teman, Omar, Zepho, Gatam, Kenoz, and Timna his concubine bear him Amalek. The sons of Reuel were, Nathan, Shammah, and Mizzah. The sons of Eliphaz and Reuel together with the three sons of Aholibamah were the twelve dukes described as the sons of Esau who was Edom.

The sons of Seir the Horite who inhabited the land were Latan, Shabal, Zibeon, Anan, Dishon, Ezer, and Dishan. These were the dukes of the Horites in the land of Edom. Timna the concubine of Eliphaz was Latan's sister.

The children of Latan were Hari and Heman. The children of Shabal were Alvan, Manahath, Ebal, Shepho, and Onam. The children of Zibeon were Ajah, and Anah who, as he fed the asses of his father, found the mules in the wilderness. The children of Anan were Dishon, and Aholibamah the wife of Esau. The children of Dishon the son of Seir were, Hemedan, Eshlan, Ithran, and Cheran. The children of Ezer were Bilhan, Zaavan, and Akan. The children of Dishan were, Uz and Aran.

The kings that reigned in the land of Edom before there reigned any king over the children of Israel were, in their order, Bela the son of Beor and the name of his city was Dinhabah, Jobab the son of Zerah of Bozrah, Husham of the land of Temani, Hadad the son of Hadad who smote Midian in the field of Moab and the name of his city was Avith, Samlah of Masrekah, Saul of Rehoboth by the river, Baal-hanan the son of Achbor,

Hadar and the name of his city was Pau, and the name of his wife was Mehetabel the daughter of Matred the daughter of Mezanah.

The dukes of Esau, according to their families after their places by their names, were the dukes of Edom according to their habitations in the land of their possessions.

Jacob dwelt in the land of Canaan and Joseph was seventeen years old when he was feeding his father's flocks with his brethren the sons of Bilhah and Zilpah and brought unto his father their evil report.

Israel loved Joseph more than all his children and made him a coat of many colors, a mark of distinction, which caused his brethren to hate him and not to speak peaceably unto him.

Joseph dreamed a dream which he told to his brethren and they hated him all the more. He dreamed they were binding sheaves in the field; that his sheaf arose and stood upright; and that their sheaves stood round about and made obeisance unto his sheaf.

Joseph dreamed a second dream and told it to his brethren. He dreamed that the sun, the moon, and the eleven stars made obeisance unto him. He told this dream to his father and his father, rebuking him, said, "What is this dream that thou hast dreamed, shall I, thy mother, and thy brethren indeed come to bow down ourselves to thee to the earth?" Joseph's brethren hated him but his father observed the saying.

After this, Joseph's brethren went to feed their father's flocks in Shechem out of the vale of Hebron and Israel sent Joseph to Shechem to see how his brethren

and the flocks were getting along and to bring word. Joseph went and found them at Dathan.

When the brethren saw Joseph afar off, they conspired to slay him saying, "This dreamer cometh." Reuben, intending to save Joseph and deliver him to his father, took him from their hands and cast him in a pit, but his brethren, taking him from the pit and stripping him of his coat of many colors, sold him to a company of Ishmaelitish merchants who carried him down into Egypt and sold him to one Potiphar an officer of Pharaoh and captain of the guard.

Joseph's brethren, to deceive their father, dipped his coat of many colors in the blood of a kid, brought it to their father, and told him they had found it. Israel, believing a beast had torn and devoured Joseph, mourned many days saying, "I will go down into the grave mourning."

In Egypt, the Lord was with Joseph and he became a prosperous man. His master, seeing that the Lord was with Joseph and prospered him, made Joseph overseer over his house and all that he had.

Joseph being a goodly and well favored person, his master's wife became enamored of him and, failing to seduce him, complained to her husband that Joseph was guilty of improper conduct toward her, and he imprisoned Joseph with the king's prisoners where he gained the confidence and favor of the keeper and was given charge of the prisoners.

The king's chief butler and chief baker were prisoners with Joseph and each had a dream which Joseph correctly interpreted and, accordingly, the baker was slain and the butler restored to his position.

At the end of about two years, Pharaoh had a dream that troubled his spirit, and, after the magicians and wise men of Egypt had failed to interpret the dream, the butler remembered Joseph and told Pharaoh how he had correctly interpreted the dreams of himself and the chief baker.

Pharaoh had Joseph brought before him and, relating his dream to him, said, there were none in Egypt who could interpret the dream and that he had been told that he (Joseph) could understand dreams. Joseph interpreted the dream, that there would be seven years of great plenty thruout all Egypt followed by seven years of famine which would consume the land and be very grievous, and advised Pharaoh that he should look out a man who was discreet and wise and set him over the land of Egypt to take up the fifth part in the seven plentiful years to keep and preserve the land thru the famine.

Pharaoh, accepting Joseph's interpretation and being pleased with his advise, said, "Can we find such a one as this is? A man in whom the spirit of God is," and Pharaoh appointed Joseph to the position with full power and authority, reserving, only, that in the throne Pharaoh should be greater than Joseph.

Pharaoh, placing his ring upon Joseph's hand, arrayed him in fine linen, put a gold chain about his neck, and, making him to ride in the second chariot, they cried before him, "Bow the knee."

Joseph was thirty years old and, Pharaoh giving him the name of Zaphnath-paaneah, he went thru all the land performing his duties in the preparation for the famine.

Pharaoh gave Joseph Asenath the daughter of Pott-

phera the priest of On to wife and she bear him two sons before the years of the famine. His firstborn he named Manasseh saying, "For God has made me forget all my toil and my father's house." His second son he named Ephraim saying, "For God has caused me to be fruitful in the land of my affliction."

The seven years of dearth came and was in all lands but in Egypt there was bread. Joseph opened all the storehouses and sold unto the Egyptians, and all countries came into Egypt unto Joseph to buy corn.

It came to pass that Israel sent his ten oldest sons down into Egypt unto Joseph to buy corn, keeping Benjamin the youngest at home for fear some evil might befall him, and the ten sons of Jacob, coming into Egypt unto Joseph to buy corn, bowed down before Joseph. Joseph knew them but, remembering his dream of them, made himself strange and, speaking roughly to them, charged them as spies.

The sons of Jacob assured Joseph they were all brethren, the sons of one father and said, there were twelve brethren, that the youngest was with his father and one was not; but Joseph, persisting that they were spies, told them that they would not be permitted to depart without the youngest brother was brought.

Joseph had the ten sons of Jacob put in ward and after three days, he had Simeon bound to keep as an assurance that the youngest brother would be bought and sent the other nine to their home to take the corn and bring the youngest brother. Before their departure, Joseph had all their money placed in the mouths of their sacks and gave them provision for the day.

When the nine sons of Jacob returned to their father

Israel, told him all that had happened, and found the money they had paid for the corn in their sacks, Israel was grieved, that Joseph was not, Simeon was not and, fearing to lose Benjamin, he refused to let him go down into Egypt.

The food they had brought was consumed and it became necessary to return to Egypt for more corn but the boys would not return without the lad and Judah offered himself as surety for the lad's return to his father. Israel prepared a present for the governor of Egypt, gave them double money for fear the return of the money in the sacks was a mistake, and sent Benjamin with his nine brethren down into Egypt unto Joseph to buy more corn.

When they came again into Egypt bringing Benjamin with them, Joseph entertained them at dinner in his own house without disclosing his identity; and, having their sacks filled and the money returned as before, he placed his silver cup in Benjamin's sack and sent them on their way.

Soon after the brethren had parted, Joseph sent his steward after them, on pretense that they had taken his silver cup, and the steward, finding the cup in Benjamin's sack, brought them all back to the city.

When Joseph heard his brethren's pitiful plea, he was not able longer to restrain himself and he made himself known to them. He inquired about his father, their families, and substance, and arranged for them all to come with their substance into Egypt where he could care for them, showing great favor unto Benjamin. He provided wagons in which to bring their father, wives and children, sent a present to his father, and sent them home to bring

all they had into Egypt where they would be near him and he could nourish them.

When they had returned and told their father about Joseph and all that had happened, he was overcome with joy, and they prepared and came into Egypt where Joseph settled them in the land of Goshen, the best of the land of Egypt. Joseph forgave his brethren for having sold him into Egypt saying, "God had sent him before them to preserve life, to preserve them a posterity in the earth, and to save their lives by a great deliverance; that it was not them that had sent him hither but God; that God had made him a father unto Pharoah, lord of all his house, and a ruler thruout all the land of Egypt."

When Israel departed to go down into Egypt, he journeyed to Beer-sheba and offered sacrifice unto the God of Isaac his father. In a vision of the night, God appeared unto Israel and said, "I am God, the God of thy father. Fear not to go down into Egypt for I will there make of thee a great Nation; I will go down with thee into Egypt, bring you up again, and Joseph shall put his hands upon thine eyes.

Israel and all his seed, seventy souls, came into Egypt. The descendants of Leah were thirty-three, those of Zilpah were sixteen, those of Rachel were fourteen, and those of Bilhah were seven. Joseph had two sons in Egypt.

Joseph went to Goshen and presented himself to his father with an affectionate greeting, gave them directions for their conduct before Pharaoh, and gave them possessions in the land of Rameses the best of the land of Egypt where he nourished them.

For seventeen years, Israel grew and multiplied ex-

ceedingly in Egypt and, being an hundred and forty-seven years old and realizing that he must soon die, he called Joseph and exacted an oath of him, that he would not bury him in Egypt, but carry him up and lay him with his fathers in their burying place.

Afterwards, when he was told that his father was sick, Joseph took his two sons and went unto his father. Israel told Joseph what God in the vision at Luz in Canaan had promised him; that Joseph's children in their inheritance would be called after the name of their brethren; that Rachel his mother died and was buried in the way of Ephroth, which is Beth-lehem. Israel kissed, embraced, and blessed Joseph's sons and, placing his right hand upon the head of Ephraim and his left hand upon the head of Manasseh, he said, "They shall grow into a multitude in the midst of the earth."

That Israel lay his right hand not on the head of Manasseh, the firstborn, displeased Joseph and Joseph sought to change Israel's hands, but Israel said, "Not so, Manasseh shall become a people and be great but truly his younger brother shall be greater than he and his seed shall become a multitude of nations." Thus Israel blessed the sons of Joseph and set Ephraim before Manasseh. Israel said that he would die but God would bring Joseph into the land of his fathers; that God had given Joseph one portion above his brethren which he had taken out of the hand of the Amorites.

Israel, calling his sons before him, gave them his decree, saying, "Reuben my firstborn, my might and the beginning of my strength, the excellency of dignity and power, and unstable as water, shall not excel because he defiled my bed and couch;

"Simeon and Levi are brethren. Instruments of cruelty are in their habitation. My soul shall not come into their secrets, nor unto their assembly will my honor be united; for in their anger they slew a man, and in their selfwill they dragged down a wall. Cursed be their anger for it was fierce, and their wrath for it was cruel. I will divide them in Jacob and scatter them in Israel;

"Judah is he who his brethren will praise. His hand shall be in the neck of his enemies, and his father's children shall bow down before him. He is a lion's whelp from the prey, going up, stooping down, and crouching as a lion, as an old lion, Who shall raise him up? The sceptre shall not depart from Judah nor a law-giver from between his feet until Shiloh comes. Unto Judah shall the gathering of the people be, binding his foal unto the vine and his ass' colt unto the choice vine. He washes his garments in wine and his clothes in the blood of grapes. His eyes shall be red with wine and his teeth white with milk;

"Zebulum shall dwell at the haven of the sea. He shall be for an haven of ships and his border shall be unto Zidon;

"Issachar is a strong ass crouching down between two burdens. Seeing that rest is good and that the land is pleasant, he bows his shoulder to bear and becomes a servant unto tribute;

"Dan, as one of the tribes of Israel, will judge his people. He will be a serpent by the way, an adder in the path that biteth the horse heels so that his rider shall fall backward;

"A troop shall overcome Gad, but he shall overcome at the last; Asher's bread will be fat and he will yield royal

dainties; Naphtali is a hind let loose, he giveth goodly words;

"Joseph is a fruitful bough, growing by a well, whose branches run over the wall. The archers will surely grieve and hate him but his bow will abide in strength. The arm of his hands will be made strong, by the hands of the mighty God of Jacob from whence is the shepherd—the mighty stone of Israel, even by the God of his fathers who will help him, and by the Almighty who will bless him with the blessings of heaven above, the blessings of the deep that lieth under, the blessings of the beast, and the blessings of the womb. The blessings of his fathers have prevailed above the blessings of his progenitors unto the utmost bounds of the everlasting hills and they will be on the head of Joseph, on the crown of the head of him who was separated from his brethren;

"Benjamin shall rave as a wolf. In the morning he will devour the prey, and at night he will divide the spoil."

These are the words and blessings which Israel spoke and gave unto the twelve tribes of Israel, represented in the twelve sons of Jacob.

Jacob said to his sons, that he was about to be gathered unto his people; that they should bury him with his fathers in the cave in the field of Ephron the Hittite, the field of Machpelah before Mamre in the land of Canaan which Abraham bought for a possession of a burying place; where they had buried Abraham and Sarah his wife, Isaac and Rebekah his wife, and he had buried Leah.

Jacob yielded up the ghost, was gathered unto his people, and Joseph had his body embalmed. When forty

days were fulfilled for Jacob, Joseph and all the house of Israel, all the servants of Pharaoh going with them, went up to bury their father as he had said. They came to the threshingfloor of Atad beyond Jordan and mourned with great lamentation for seven days. The Canaanites, seeing their great lamentation, said, "It is a grievous mourning to the Egyptians," and they called the name of the place Abel-Mezraim.

After burying their father, the children of Israel returned to Egypt and Joseph nourished them. Joseph lived to see Ephraim's children of the fourth generation and Manasseh's children of the second generation.

When Joseph was an hundred and ten years old, he assured his brethren that God would visit them and bring them out of the land of Egypt unto the land which He swear unto Abraham, unto Isaac, and unto Jacob, required an oath of the children of Israel that they would carry his bones up out of Egypt, and died. They embalmed the body of Joseph and put it in a coffin, in Egypt.

After Joseph and all that generation had died and the Israelites had multiplied and become mighty so that the land was filled with them, there arose a new king who knew not Joseph and, fearing the might of the Israelites, set taskmasters over them to afflict and oppress them, making their lives bitter with hard bondage in all manner of service.

The strength of the Israelites continued to increase, and the king instructed the Hebrew midwives to put to death all the male children at their birth; but the midwives, fearing God, refused to carry out the king's command. Not being able to control the midwives for the

destruction of the male Hebrew children, the king charged all his people, that every male child should be cast into the river.

A man of the house of Levi had taken to wife a daughter of Levi who bore him a goodly child which they hid for three months; and, when she could no longer hide him in this way, she made a water-tight basket, placed the child in it, and hid them among the flags in the river's brink, leaving her daughter to watch him.

Pharaoh's daughter, while walking along the bank of the river, saw the basket among the flags and had her maids procure it for her. When she saw the babe, she had compassion on him and, unawares, sent the babe's sister, who had been instructed to call a Hebrew nurse for the child. The sister, called the child's mother, to whom Pharaoh's daughter delivered the child, to be nursed for her.

The child grew and, when old enough, the mother brought the child unto Pharaoh's daughter and he became the child of Pharaoh's daughter, and, because she drew him out of the water, she named him Moses.

When Moses was grown, he saw an Egyptian smiting one of his brethren and slew the Egyptian. This matter came to the knowledge of Pharaoh and he gave the order that Moses should be slain. This Moses avoided by fleeing and dwelling in the land of Midian.

When Moses was sitting by a well in Midian, the seven daughters of the priest of Midian came to water their father's flock. The shepherds standing against the daughters watering their flock, Moses stood against the shepherds and helped the daughters water their father's flock. The daughters told their father, Reuel, how Moses

helped them water the flock and he had Moses called to eat bread. Moses dwelt with Reuel, and Reuel gave Moses his daughter Zipporah to wife. Zipporah bear Moses a son they named Gershom saying, "For I have been a stranger in a strange land."

In time, the reigning king of Egypt died, and the cry of the children of Israel, because of their bondage, was heard. Remembering his Covenant, God had respect unto the children of Israel.

MOSES TO JOSHUA

Moses kept the flocks of his father-in-law, Jethro, the priest of Midian and, coming to the Mountain of God—to Horeb, an angel of the Lord appeared unto him in **a flame of fire which came out of the midst of a bush which was not consumed.** Moses turned aside to see the sight and why the bush was not consumed and God, calling to him out of the midst of the bush, said, "Draw not near, put off the shoes from thy feet, for the place whereon thou standest is holy ground. I have come down to deliver the children of Israel out of the hand of the Egyptians unto a good large land flowing with milk and honey—unto the place of the Canaanites." God told Moses, He would send him unto Pharaoh to bring forth his people, the children of Israel, out of Egypt.

It is related, that, when God told Moses He would send him unto Pharaoh to bring forth the people, the children of Israel, out of Egypt, Moses pled his weakness and his inability to gain the confidence of the people, and said, "Who shall I say sent me?" That the Lord said, "Say unto them, I Am that I Am, sent you," and told him that he and the Elders of Israel should ask

Pharaoh to let the children of Israel go three days journey into the wilderness that they might sacrifice to the Lord their God; that Pharaoh would not let the Children of Israel go and, thereafter, He would smite Egypt with all His wonders, which He would do in the midst thereof, and after that Pharaoh would let the children of Israel go; that He would give the people favor in the sight of the Egyptians so that when they went they should not go empty handed; that every woman should borrow of her neighbor and of her that sojourned in her house jewels of silver and jewels of gold and raiment; and that the children of Israel should spoil the Egyptians."

Moses still doubted his power and ability, and the Lord, to convince Moses of His power, caused the rod in the hand of Moses to become a serpent and his hand to become leprous, and told Moses, He would show these signs to the children of Israel; that, if the children of Israel did not believe him by these signs, he should take water out of the river and pour it upon the dry ground and it would become blood.

Moses still complained that he was not eloquent and that he was slow of speech and tongue. The Lord became angry and, calling Aaron, the brother of Moses, who was then coming near, made him spokesman for Moses, giving into the hand of Aaron the rod with which to do the signs, and Moses to act in the place of God.

Procuring his release from his father-in-law Jethro and taking his wife and sons, Moses returned into the land of Egypt, and Aaron, with the rod in his hand, went with him.

It is related, that the Lord had directed Aaron into the wilderness to meet Moses in the Mount of God; that

Moses told Aaron all the words of the Lord and the signs the Lord had commanded which Moses should do before Pharaoh, and that the Lord would harden Pharaoh's heart so that he would not let the children of Israel depart out of the land of Egypt; that Moses was to say unto Pharaoh, "Thus saith the Lord, Israel is My son even My firstborn, let My son go that he may serve Me, and if thou refuse to let My son go, I will slay thy son even thy firstborn."

Moses and Aaron gathered the children of Israel together, spoke the words of the Lord to them, and did the signs in their presence; and the children of Israel believed, bowed their heads, and worshipped. They went before Pharaoh and told him the words of the Lord but Pharaoh, refusing to let the children of Israel go, increased their daily burdens and beat them; whereupon, the children of Israel charged Moses and Aaron with having made their savour to be abhorred in the eyes of Pharaoh and his servants, and with placing a sword in the hands of Pharaoh and his servants with which to slay them.

The Lord, appearing unto Moses, said, He had appeared unto the forefathers of Moses by the name of God Almighty, but He was not known to them by his name JEHOVAH; that He had established His Covenant with the forefathers, to give to the children of Israel the land of Canaan; that He would redeem the children of Israel out of their bondage with an outstretched arm and great judgment; and that He would take them unto himself for a people, be to them a God, and bring them unto the promised land. Moses told these things to the

children of Israel but, on account of their anguish of spirit and cruel bondage, they hearkened not.

The Lord having given Moses and Aaron a charge to bring the children of Israel out of the land of Egypt—making Moses a god unto Pharaoh and Aaron a prophet—told them He would harden Pharaoh's heart that he might multiply his signs and wonders in the land of Egypt; that Pharaoh would not harken unto them in order that He might lay his hand upon Egypt and bring forth His people, the children of Israel, out of the land of Egypt by great judgment, and the Egyptians thereby know that He was the Lord.

It is stated, that Moses was eighty and Aaron eighty-three years old at the time they spoke unto Pharaoh; that, as proof that their mission was of God and to induce Pharaoh to let the children of Israel go and serve their God, they caused their rod to become a serpent before Pharaoh and his servants; that the magicians of Egypt did likewise, casting down their rods with enchantment, their rods became serpents, and that Aaron's rod swallowed up the rods of the magicians;

That Moses and Aaron changed the waters of the rivers to blood, causing the fish to die and the river to stink, and there was blood thruout all the land of Egypt; but the magicians, with their enchantments, did the same and Pharaoh's heart was hardened;

That Moses and Aaron caused great frogs to come up out of all the waters of the land of Egypt and, the magicians, doing the same with their enchantments, Pharaoh said unto Moses and Aaron, "If you will remove the frogs, I will let the people go;" that Moses entreated the Lord, the frogs died and were heaped up, and the land

stunk, but Pharaoh hardened his heart and would not harken unto them;

That Moses and Aaron smote the dust of the earth with the rod and the dust became lice in man and beast thruout the land of Egypt. The magicians tried to bring forth lice and failing to do so by their enchantments, said unto Pharaoh, "This is the finger of God," but Pharaoh's heart was hardened and he harkened not unto them;

That Moses and Aaron caused a grievous swarm of flies to come into the houses of Pharaoh and his servants, and into all the land of Egypt, corrupting it with the swarms of flies. Pharaoh called Moses and Aaron before him and requested, that they sacrifice to their God in the land of Egypt which they refused to do, and Pharaoh promised to let the children of Israel go if they would entreat for him. Moses entreated for Pharaoh and the flies were removed, but Pharaoh hardened his heart and would not let the children of Israel go;

That Moses and Aaron caused a grievous murrain among the cattle of Egypt and their horses, asses, flocks, herds and camels all died except the cattle of the children of Israel, but the heart of Pharaoh was hardened and he would not let the children of Israel go;

That Moses and Aaron took handful of ashes from the furnace, sprinkled it toward heaven in the sight of Pharaoh, and it became small dust in all the land of Egypt, causing boils with blains to break forth upon man and beast thruout all the land of Egypt. Because of the boils, the magicians of Egypt could not stand before Moses, but the Lord hardened the heart of Pharaoh and he harkened not unto them; that Moses stood before Pharaoh and asked him to let the children of Israel go

that they might serve the Lord, and stated that, if he refused the Lord would send all His plagues, smite him and his people with pestilence, and cut them off from the earth; and stated, that the Lord had raised up Pharaoh to show forth the Lord's power and that the Lord's name might be declared thruout all the earth.

It is related, that Moses and Aaron caused it to thunder and hail very grievous such as there had not been in the land of Egypt since it became a nation. The fire running along upon the ground and the great hails falling smote all that was in the field, man, beast, and herb, and broke every tree, except in the land of Goshen where the children of Israel were. Pharaoh confessed he had sinned and the Lord was righteous; that he and his people were wicked; that it was enough; and said to Moses and Aaron, if they would entreat the Lord that there be no more mighty thunderings and hail, he would let the children of Israel go. Moses entreated, the thunders and hail ceased, but Pharaoh's heart was again hardened and he would not let them go.

After all these thing, the Lord said unto Moses, He had hardened the heart of Pharaoh and his servants that these signs might be shown before him, and that Moses might tell in the ears of his sons and his son's sons what things the Lord wrought in Egypt and know how that He was the Lord.

Moses and Aaron, appearing before Pharaoh, threatened him with a plague of locusts to eat that which escaped the hail and fill the houses of all the land of Egypt such as was never seen before unless he let the children of Israel go that they might serve their God. His servants having came and advised him that the land

of Egypt was already destroyed, Pharaoh at first agreed to let the children of Israel go with their little ones and charged them, they should look to it for evil was before them; but, afterwards, he changed his mind and said, "Not so," and drove them out from before him.

By an east wind, the locusts came and rested in all the coast of Egypt, covering the whole earth, darkening the land, and eating what the hail had left. Confessing he had sinned against the Lord their God and against them, Pharaoh asked to be forgiven this once and that this death be taken away. A strong westward wind took the locusts and cast them in the Red sea, but the Lord hardened Pharaoh's heart and he would not let the children of Israel go.

Moses and Aaron caused a thick darkness for the space of three days in all the land of Egypt so that they saw not one another nor rose from their places except the children of Israel had light in their dwellings. Pharaoh called Moses and said, "Go ye and serve the Lord, only leave your flocks and herds," and Moses answered and said, they would not leave a hoof behind, and Pharaoh would not let them go.

After these things, the Lord said unto Moses, "Yet will I bring one more plague upon Pharaoh and Egypt after which Pharaoh will let you go hence. Speak now in the ears of the people and let every man and every woman borrow of their neighbor as the Lord had said. This month shall be the beginning of months unto you, the first month of the year unto you. On the tenth day of this month, every man shall take, according to the eating of his house, a male lamb of the first year without blemish, keep it up until the fourteenth day of the same

month, and, in the evening of that day, kill and eat the lamb and with the blood strike on the two sides and the upper door posts of the house wherein they shall eat it. They shall roast the lamb with fire and eat the flesh in that night with unleavened bread and bitter herbs and if anything remains burn it with fire." They were told, to eat with their loins girded, their shoes on their feet, and their staffs in their hands; that it would be the Lord's passover; that the Lord would pass thru the land of Egypt that night and smite all the firstborn in the land of Egypt of both man and beast, and execute judgment against all the gods of Egypt.

They were told that the blood upon the house would be a token and the angel of death would pass over that house; that the day would be for a memorial and they should keep it a feast to the Lord thruout their generations; that they should eat unleavened bread for seven days, under penalty of being cut off from Israel, for in this day He brot their armies out of the land of Egypt; that, commencing in the evening of the fourteenth day, they should eat unleavened bread until the evening of the twenty-first day of the first month. It is stated they did as the Lord directed and none went out until the morning.'

At midnight, as he had said, the Lord smote all the firstborn in all the land of Egypt, and there was a great cry in Egypt, for there was not a house where there was not one dead; and Pharaoh, letting the children of Israel go to serve their Lord as they had requested, asked them to bless him also.

It is stated, the children of Israel were about six hundred thousand men besides the women and children;

that they had flocks, herds, and much cattle; that their sojourn in Egypt was four hundred thirty years to the day when all the hosts of the Lord went out from the land of Egypt by their armies in the month of Abib and journeyed to Succoth, having borrowed of their neighbors and spoiled the Egyptians as they had been told. They were instructed, in keeping the passover with unleavened bread for seven days, which they should show to their children; that the male firstlings of both man and beast should be the Lord's; that the firstling of the ass should be redeemed with a lamb of the sheep or the goat, and if not redeemed they should break his neck; that all the firstborn of man among their children they should redeem because the Lord slew all the firstborn in the land of Egypt of both man and beast: therefore, they sacrificed to the Lord all that opened the matrix being males but all the firstborn of their children they redeemed.

It is related, that the children of Israel went up out of the land of Egypt harnessed, taking the bones of Joseph with them, and journeyed from Succoth, encamping in Etham in the edge of the wilderness; that the Lord went before them in a pillar of cloud by day to lead them the way and in a pillar of fire by night to give them light that they might go by day and night; that for fear the people would repent and return to Egypt when they saw war, God led them not thru the way of the land of the Philistines, altho that was near, but led them about thru the way of the wilderness of the Red sea, having them turn and camp before Pi-hahiroth between Migdal and the sea over against Baal-zephon so Pharaoh would think they were entangled in the land and the wilderness

had shut them in, and hardened Pharaoh's heart to follow after them that he might be honored upon Pharaoh and upon all his host.

Being thus misled by the supposed plight of the children of Israel, Pharaoh made ready with his chariots, horsemen, and army and pursued after the children of Israel, overtaking them in camp at Pi-hahiroth before Baal-zephon by the sea. The children of Israel, seeing the Egyptians coming, complained against Moses for bringing them out of Egypt, and Moses said to them, "Fear not. Stand still and see the salvation of the Lord."

It is related, that the pillar of cloud removed and stood between the camp of the Israelites and that of the Egyptians, making it darkness for the Egyptians with the pillar of fire giving light by night to Israel; that the Lord walled the waters of the Red sea and the Israelites passed thru on dry land; that the Egyptians following reached the midst of the sea when the waters, resuming their natural condition, submerged and destroyed Pharaoh and all his host.

When Israel saw the Egyptians dead upon the shores of the sea, they sang the Lord's praises for the overthrow, saying, "Who is like unto thee O Lord among the gods? Sorrow shall take hold on the inhabitants of Philistine, the dukes of Edom shall be amazed and the mighty men of Moab trembling shall take hold upon them, and all the inhabitants of Canaan shall melt away. Thou shalt bring them in and place them in the mountain of thine inheritance, in the place Thou hast made for Thee to dwell in, in the sanctuary which Thy hand has established," and the women took timbrels in their hands and danced.

They journeyed three days out in the wilderness of shur and, finding no water fit to drink, they murmured against Moses and he sweetened the waters of Marah for the children of Israel under the direction of the Lord.

They next came to Elim where there were twelve wells of water and seventy palm trees and camped there by the waters. Then they came to the wilderness of sin between Elim and Sinai on the fifteenth day of the second month after they came out of Egypt. For the lack of food and water, the children of Israel murmured and wished they had died in Egypt, where they sat by the flesh pots and eat bread to the full, and the Lord provided quail for their meat and manna for their bread. This manna was a small white thing like coriander seed and tasted like wafers made with honey. It came by way of dew each morning except the seventh or Sabbath day when none fell. The amount each should gather in any one day was fixed at enough and in case any was left over it bred worms and was unfit for food except that on the sixth day by direction they gathered a double portion to do over the Sabbath and if any was left over it bred worms and was unfit for food.

By direction of the Lord, they put an omer of manna in a pot and laid it up before the Testimony to be kept that their generations might see the bread the Lord fed them with forty years in the wilderness and until they came to a land inhabited, the borders of the land of Canaan.

They journeyed from the wilderness of sin and pitched in Rephidim. There being no water for the people to drink, they chided Moses, murmured against him for

bringing them out of Egypt to kill them with thirst, and were about to stone Moses when the Lord directed him and he smote the Rock in Horeb with his rod, bringing forth water for the people to drink.

In Rephidim, Amalek came to fight against Israel and Moses directed and Joshua chose out men and fought with Amalek while Moses, with Aaron and Hur, stood on the top of the hill with the rod of God in his hand; and it came to pass, that when Moses held up his hand Israel prevailed and when he let down his hand Amalek prevailed and, his hands becoming heavy, Moses sat down upon a stone while Aaron and Hur stayed up his hands until the going down of the sun and Joshua discomfited Amalek and his people with the edge of the sword. It is stated, the Lord directed Moses to write this for a memorial in a book and rehearse it in the ears of Joshua for He would utterly put Amalek out of remembrance from under heaven. Moses built an altar and called the name of it Jehovah-nissi because the Lord had sworn to have war with Amalek from generation to generation.

It is related, that the people stood before Moses from morning until evening to be judged; that his father-in-law Jethro visited Moses in the wilderness at the Mount of God and, seeing this wearisome task, advised and Moses selected and appointed able God-fearing men to assist him in judging the people, making them rulers over thousands, fifties, and tens and judges of every small matter, bringing to him only the hard cases.

In the third month from their departure out of Egypt, the children of Israel came to the desert of Sinai and pitched in the wilderness before the Mount where the Lord through the mouth of Moses told the house of Jacob,

the children of Israel, if they would obey His voice in deed and keep His covenants they should be a peculiar people unto Him, a kingdom of priests and an holy people.

Under divine directions, Moses prepared the people, by sanctification unto the third day, to meet with God, when He would appear on Mount Sinai in a cloud in sight of all the people and speak to Moses in their hearing, that they might believe forever. Moses set the people a boundary, that they go not up into the Mount nor touch the border of it under penalty of death.

In the morning of the third day, Moses brot the people to meet with God. The Lord appeared in a cloud upon Mount Sinai and Moses and Aaron went up into the Mount where the Lord, in the hearing of the people, gave them His commandments, saying: They should have no other gods before Him; they should make no graven images of anything in heaven above, in the earth beneath, in the water under the earth, neither bow down or serve them; they should not take the name of the Lord in vain; they should remember the Sabbath, keep it holy, and do no work therein for the Lord had sanctified and hallowed it; and they should honor their father and their mother. It is stated, Moses offered sacrifices and read the book of the covenant in the audience of the people, and the people promised to be obedient.

It is related that Moses, leaving Aaron and Hur with the elders, took Joshua and went up into the Mount of God, Mount Sinai, for the space of forty days and forty nights; that while in the Mount of God, Moses was instructed, to take free will offerings of the children of Israel to make the Lord a sanctuary where he might dwell among

them, receiving minute instructions about its makings and furnishings. Moses was to make an Ark into which the Testimony should be placed, a Mercy Seat upon the Ark from where the Lord would communicate with Moses and to the children of Israel, a table with dishes, spoons, covers, and bowls, where there should be set Shewbread before the Lord always, a candlestick with shaft and six branches three on either side and their furnishings all one beaten work of gold, and seven lamps of pure gold for the candlestick, all to be after the pattern of the tabernacle and instruments shown him in the Mount.

In making the tabernacle, it was to be enclosed with ten curtains arranged five and five and covered with eleven curtains arranged five and six. The curtain of the pairs were to be coupled together by fifty loops in the edges and the pairs attached with gold and brass toches, making it all one. By the Ark of the Testimony and a vail hung upon four pillars, the tabernacle was to be divided into the holy and the most holy places with a court on either side. These courts on the north and south sides were each to have twenty pillars and those on the west and east sides were each to have ten pillars, and each court to have a gate with four pillars.

Moses was instructed in the making of an altar, the clothing and holy garments for Aaron and his sons to minister unto the Lord in the priest office, and the manner of the consecration of Aaron and his sons for the priestly offices. The tabernacle, it is stated, would be, on behalf of the children of Israel and their generations, a structure forever. The names of the twelve sons of Jacob were to be engraved upon two onyx stones accord-

ing to their births, six in each, and the stones set in gold upon the two shoulders of the ephod to be worn by Aaron before the Lord, as stones of memorial unto the children of Israel.

Upon the ephod, besides the two memorial stones, there was to be a four square double breastplate of judgment set with four rows of three stones each. In the first row, a Sardius, a Topaz, and a Carbuncle; in the second, an Emerald, a Sapphire, and a Diamond; in the third, a Ligure, an Agate, and an Amethyst; and in the fourth, a Beryl, an Onyx, and a Jasper, all set in gold with the names of the twelve sons of Jacob engraved one on each stone according to their births. And the Urim and the Thummim. This breastplate was to be connected to the shoulderpiece of the ephod by two golden chains so as to rest over the heart when Aaron went in unto the Holy Place, as a memorial before the Lord continually.

The Lord called Bezaleel the son of Uri and the grandson of Hur of the tribe of Judah and Aholiab the son of Ahisamach of the tribe of Dan and prepared them with the necessary skill, art, and wisdom to have charge of the work about the tabernacle which he had commanded to be made.

While Moses was in the Mount of God Mount Sinai, the Lord gave him the Testimony written by the finger of God upon the two sides of two tables of stone which were called, the two tables of Testimony. While Moses was away in the Mount of God, the people, not knowing what had become of Moses, had Aaron make for them, out of their gold jewelry, a god in the form of a molten calf, build an altar before it, and make proclamation of a

feast. The people sacrificed to the image and worshipped it as the god which brought them up out of the land of Egypt. It is stated, that this made the Lord angry, and he thot to consume the people and make a great nation out of Moses, but Moses interceded for the people and the Lord repented of the evil He had thot to do to His people. Moses and Joshua went down from the Mount, Moses taking the two tables of the Testimony in his hand, and when they heard the noise of the people and saw the image and the dancing, Moses, becoming angry, cast the two tables of the Testimony out of his hands, breaking them beneath the Mount. Moses burnt the calf, ground it to a powder, strewed it upon the waters, and made the children of Israel drink it. When Moses asked Aaron about the making of the image, Aaron said, the people were set on mischief, he cast their gold in the fire, and there came out this calf.

It is related, when Moses saw that the people were naked—for Aaron had made them naked unto their shame among their enemies—he stood in the gate of the camp and called, for those who were on the Lord's side to come unto him, and the sons of Levi gathered unto him; that Moses said unto the sons of Levi, "The Lord God of Israel saith, 'Take thy sword and go in and out from gate to gate thruout the camp and slay every man his brother, his companion, and his neighbor,'" that the sons of Levi did as Moses said to them and there fell of the people that day about three thousand men.

After these things, it is related, Moses went unto the Lord and was told, to take the people to the place he had been told, the land flowing with milk and honey; that the Lord would not go up with him for he was a stiff-

necked people ; that the people striped themselves of their ornaments by Mount Horeb, and Moses removed and pitched the tabernacle without the camp, calling it the tabernacle of the congregation, and every one who sought the Lord went out unto it.

It is related, that, when Moses went out to go to the tabernacle, all the people rose up and every man, standing by his tent door, saw the pillar of cloud descend and stand at the door of the tabernacle and the Lord talked with Moses face to face as a man speaketh to a friend, and every man worshipped in his tent door ; that Moses returned to the camp but Joshua his servant departed not out of the tabernacle.

Moses was told, the Lord's presence would go with him and give him rest ; that in this the children of Israel would be separated from all the people on the face of the earth ; that the goodness of the Lord would pass before him and the name of the Lord be proclaimed ; that the Lord would be gracious to whom He would be gracious and show mercy on whom He would show mercy ; that Moses should not see His face, for no man could see his face and live ; that he would put Moses in a cleft of the rock, and cover him with His hand while the Lord's glory passed by ; that Moses should see His back parts but His face should not be seen.

It is stated, that Moses hewed two tables of stone like unto the first which he broke and in the morning took them under his arm and went up unto Mount Sinai ; that the Lord descended in a cloud, stood beside Moses, proclaimed the name of the Lord, and passed before Moses ; that the Lord made a covenant that day, to drive out before Moses all the inhabitants of the promised

land, directing that Moses should make no covenants with the inhabitants of the promised land but destroy their altars, break their images, and cut down their groves, and worship no other god; for the Lord, whose name is jealous, is a jealous God.

Moses was in the Mount with the Lord forty days and forty nights neither eating bread or drinking water, and the Lord wrote upon the two tables the words of the Covenant, the ten commandments.

Moses came down from Mount Sinai with the two tables of testimony in his hands and the skin of his face shone so bright that Aaron and the people were afraid to come near him. Covering his face with a vail, Moses called them, talked to them, and gave them in commandment all that the Lord had spoken unto him in Mount Sinai.

According to all the directions of the Lord, the tabernacle was completed and furnished by the people and viewed and approved by Moses on the first day of the first month of the second year.

When completed and dedicated, a cloud covered the tabernacle and the glory of God so filled it that Moses was not able to enter into the tent of the congregation.

It came to pass, when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys but if the cloud was not taken up they journeyed not until the day that it was taken up. It is stated, the cloud of the Lord was upon the tabernacle by day and fire was on it by night in the sight of all the house of Israel thruout all their journeys.

The offerings the children of Israel made to the Lord were, the burnt offerings of the herd, the flock, or the

fowl; the meat offering of flour baked with oil and incense or of the first fruits of the ear; the peace offering of the herd or of the flock; the sin offering for the ignorance of the priests, the congregation, the ruler, or for any of the people; and the trespass offering of the flock, the fowl, or of flour.

The feasts of the Lord were, the passover; the sheaf of first fruits; the feast of Pentecost; the feast of trumpets, and the feast of tabernacles. The seventh year was a Sabbath and the fiftieth year a Jubilee.

It is stated, Moses and Aaron blessed the people and fire came from the Lord upon the altar; that Nadab and Abihu offered strange fire, were burnt, and died before the Lord; and that Aaron and his remaining sons were forbidden to mourn for them.

Under the direction of the Lord in the wilderness of Sinai, Moses and Aaron, assisted by the head men of the tribes, on the first day of the second month in the second year numbered and took the sum of all the congregation after their families by the house of their fathers, every male by their polls from twenty years old and upwards who were able to go forth to war in Israel, numbering them by their armies.

There were, in the tribe of Reuben forty-six thousand five hundred; in that of Simeon, fifty-nine thousand three hundred; in that of Gad, forty-five thousand six hundred; in that of Judah, seventy-four thousand six hundred; in that of Issacher, forty-four thousand four hundred; in that of Zebulum, fifty-seven thousand four hundred; in that of Ephriam the son of Joseph, forty thousand five hundred; in that of Manasseh the son of Joseph, thirty-two thousand two hundred; in that of Benjamin, thirty-

five thousand four hundred; in that of Dan, sixty-two thousand seven hundred; in that of Asher, forty-one thousand five hundred; and that of Naphtali, fifty-three thousand four hundred. The two sons of Joseph and the sons of Jacob other than Joseph and Levi were the twelve princes of Israel, making a sum total, exclusive of the tribe of Levi which had been set apart for the Lord in the place of the first born and numbered separately, of six hundred three thousand five hundred fifty.

It will be remembered that, at the time he blessed the two sons of Joseph before his death in Egypt, Jacob promised Joseph a double portion in Israel. Joseph died in Egypt and the tribe of Levi was given to the Lord for the service of the temple which left the house of Israel with but ten princes. The two vacant places were given to the two sons of Joseph thus the house of Joseph received a double portion in Israel as promised by Jacob.

The males of the tribe of Levi were numbered from one month old and upward the sum of which was twenty-two thousand. The tribe of Levi was appointed to have charge of the tabernacle of the Testimony, its vessels, and all the things belonging to it. In journeying, it was the duty of the Levites to take down and bear the tabernacle, and when it was to be pitched it was their duty to set it up in all its appointments, minister unto it, and camp round about it.

The families of the Levites, according to the house of their father's who were sons of Levi, were, Gershon—the Libnites and Shimites—numbering seven thousand five hundred, and located behind the tabernacle westward; Kohath—the Izecharites, Hobromites, and Uzzielites—numbering eight thousand six hundred, to whom

was assigned the charge of the sanctuary, and located southward of the tabernacle; the house of Merari—the Mahlites and Mushites—numbering six thousand two hundred, and located northward of the tabernacle. Each of these families were assigned to a special work about the tabernacle, the care of its parts, its utensils, or instruments.

Moses, Aaron, and the sons of Aaron camped before the tabernacle to the eastward and had charge of the keeping of the sanctuary for the children of Israel. Eleazar the son of Aaron the priest was chief over the chiefs of the Levites and had the oversight of them that kept the charge of the sanctuary.

The Lord having given up the firstborn of the children of Israel, numbering twenty-two thousand two hundred seventy-three, for the Levites numbering twenty-two thousand, Moses was required to redeem the two hundred seventy-three firstborn more than the Levites at five shekles each by the poll, giving the money unto Aaron and his sons.

By direction, the other tribes of the children of Israel camped far off about the tabernacle, each having its own Standard with the ensign of the father's house.

Judah was assigned to the first tribe position east of the tabernacle toward the rising sun. Next east of Judah was the tribe of Issacher, then came the tribe of Zebulum, in all one hundred eighty-six thousand four hundred who should first set forth.

On the south side were the Standards of the camps of Reuben, Simeon, and Gad, one hundred fifty-one thousand four hundred fifty who were to set forth in the second rank.

On the west side were the Standards of the camps of Ephraim, Manasseh, and Benjamin, one hundred eighty thousand one hundred who were to go forth in the third rank.

On the north side were the Standards of the camps of Dan, Asher, and Naphtali, one hundred fifty-seven thousand six hundred who were to go hindmost with their standards.

Out of the children of Israel, the tribe of Levi was presented to Aaron and his sons to minister unto him and them in keeping his charge and that of the whole congregation to do the service of the tabernacle.

On the twentieth day of the second month in the second year, the cloud was taken up from off the tabernacle of the Testimony and the children of Israel took their journey out of the wilderness of Sinai, The Ark of the Covenant of the Lord, going before the children of Israel to search out a resting place for them, rested in the wilderness of Paran, after a three days' journey from the Mount of God.

Remembering the fish, cucumbers, melons, leeks, onions, and garlick they had to eat freely in Egypt, the people complained of having nothing but manna to eat and asked for flesh, saying, their souls were dried away, and every man stood in the door of his tent and wept. Moses was displeased and complained, that the burden of the people was upon him, and he was unable to bear it all alone. The Lord directed and Moses brot together unto the tabernacle seventy of the elders of Israel upon whom the Lord put of the spirit of Moses to bear with Moses the burden of the people with Moses.

It is related, that, when the spirit rested upon them

the seventy elders did not cease prophesying; that two of the elders, Eldad and Medad, not coming to the tabernacle, the spirit rested upon them in the camp and they prophesied in the camp; and that these were of them that were written.

To satisfy the children of Israel in their demand for flesh to eat, it is stated, the Lord sent quail from the sea and let them fall by the camp, which was a days journey in either direction, until they were two cubits high upon the face of the earth, and they gathered the quail during all that day, that night, and all the next day, and spread them all about themselves.

It is related, that while the flesh was yet between their teeth and before it was chewed, the wrath of the Lord was kindled against the people, and He smote them with a very great plague. They called the name of that place Kibroth-hattaavah, because they buried the people that lusted. The children of Israel journeyed from there and abode at Hazeroth.

Miriam and Aaron spoke against Moses, because of the Ethiopian woman he had married, and the Lord, it is stated, caused Miriam to become leprous white as snow; that Aaron repented; that Moses interceded for Miriam and, after seven days without the camp, she was restored and that the people removed to the wilderness of Paran.

From Paran, under the direction of the Lord, Moses sent the twelve princes of the house of Israel to spy out the land of Canaan and ascertain the kind of people who dwelt therein, whether they were strong or weak, few or many; whether the land be good or bad; what cities they had; whether they dwelt in tents or strong

holds; whether the land be fat or lean; and whether there be wood therein; and charged them to be of good courage and bring of the fruits of the land.

It is stated, that they went and searched the land from the wilderness of Zin unto Rehob as men came to Hamoth; that they ascended from the south and came to Hebron where Ahiman, Sheshai, and Talmai the children of Anak were; that they came to the bank of Eshcol, cut down a branch with one cluster of grapes which they bear between two upon a staff, and brought of the pomegranates and figs, calling the name of the place, "The Brook Eschol," because of the cluster of grapes they had cut down there.

After forty days, the princes returned and, showing the fruit of the land, said, "Surely it floweth with milk and honey;" that the people are strong and the cities are walled and very great; that they saw the children of Anak there; that the Amalekites dwelt in the land of the south; that the Hittites, Jebusites, and the Amorites dwelt in the mountains; and that the Canaanites dwelt by the seas and by the coast of Jordan."

Caleb, one of the returned spies, advised that they go up at once and possess the land, as they were well able to overcome it; but the others who went up with him thot the people of the land were the stronger and gave an evil report of the land, saying, "It is a land that eats up the inhabitants; that all the men they saw were of great stature; and that the sons of Anak were giants in whose sight the children of Israel were as grasshoppers;" and that night the people cried and murmured against Moses and Aaron, wishing they had died in the land of Egypt or in the wilderness, and asked, why the

Lord brot them unto this land to fall by the sword, and their wives and children to be a prey? They thot it better to return to Egypt, and advised making a captain and returning to Egypt.

Moses and Aaron prostrated themselves before the people and Joshua and Caleb told the people, the land they passed thru was an exceeding good land, a land that flowed with milk and honey; that they should not fear the people of the land, for they were bread for them, the defense of the people of the land having departed from them while the Lord was with the children of Israel; but the people replied, "Stone them with stones." The Lord rebuked the people, saying, He would smite them with a great pestilence, disinherit them, and make Moses a mightier nation than they, but Moses requested and the Lord pardoned the people.

The Lord said unto the people, "As truly as I live, all the earth shall be filled with the glory of the Lord. This people shall not see the land of promise except My servant Caleb because he had another spirit with him and hath followed Me fully. Him will I bring unto the land whereunto he went and his seed shall possess it."

It is related, that the Lord turned the people into the wilderness by the way of the Red sea, and said, their carcasses from twenty years old and upwards who had murmured against Him should fall in the wilderness save Caleb the son of Jephunneh and Joshua the son of Nun; that their little ones, He would bring in and they should know the land which the children of Israel had despised; that they should wander in the wilderness forty years—until their carcasses be wasted in the wilderness. It is stated, that all those men that brot up

the evil report of the land died by the plague before the Lord except Joshua and Caleb; that the people murmured greatly and, against the advise of Moses, went up into the mountain to go to the place which the Lord had promised, but the Ark and Moses did not depart from the camp; that the Amalekites and the Canaanites which dwelt in that hill came down and smote and discomfited them even unto Hormah.

Korah the great great grandson of Levi, with Dathan and Abiram the sons of Eliab and On, the sons of Peleth and the sons of Reuben with two hundred fifty princes, rose up against Moses and Aaron, saying, they took too much upon themselves, that all the congregation were holy. Moses said to Korah, that they as sons of Levi, were taking too much upon themselves; that they had been selected to do the service of the tabernacle of the congregation and now they sought the priesthood also. Moses arranged with Korah, to let the Lord make the choice among them, and sent to call Dathan and Abiram but they refused to come, saying, Moses had brought them up out of a land that flowed with milk and honey to kill them in the wilderness, or to make himself a prince over them; that he had not brot them into a land that flowed with milk and honey, or given them inheritance of fields and vineyards.

By direction, the congregation was removed from about the tabernacle of Korah, Dathan, and Abiram on every side. Korah, Dathan, and Abiram came out and stood in the door of their tents with their wives, sons, and little children. It came to pass, as Moses had said, the earth opened her mouth and swallowed them up with their house and all that appertained

to Korah. They went down alive into the pit, the earth closed upon them, and they perished from among the congregation. Fire came out from the Lord and consumed the two hundred and fifty men who sinned against their own souls.

The next day, the people gathered and murmured against Moses and Aaron, because they killed the people of the Lord. Aaron made an atonement for the sins of the people and stayed the plague that had gone out from the Lord. He stood between the living and the dead and the plague was stayed after the death of fourteen thousand seven hundred besides those that died in the matter of Korah.

Under the direction of the Lord, as objective evidence of the Lord's selection, Moses took from each prince of the twelve tribes of Israel a rod, writing the name of the prince upon the rod and Aaron's name upon the rod of Levi, and the rod that budded was to be the Lord's selection. Moses laid the rods up in the tabernacle of the congregation before the Testimony in the tabernacle of witness, and Aaron's rod for the house of Levi budded, bloomed, blossomed, and yielded almonds. Moses brought out the rods and, when the congregation had looked, returned the rods to the princes and Aaron's rod was returned before the Testimony to be kept for a token against the rebels.

The children of Israel came into the wilderness of Zin and abode in Kadesh where Miriam died and was buried. It is related, they found no water there and chode with Moses, saying, they wished they had died with their brethren before the Lord and asked, why he had brot them up into the wilderness to die; that it

was an evil place, with no seed, figs, vines, or pomegranates, and no water to drink. Moses gathered the people before the rock, smote it twice, and the water came out abundantly.

It is related, that the Lord told Moses and Aaron, this was the water of Meribah, because the children of Israel stood with the Lord and He was sanctified in them; that they should not bring the congregation into the land which He had given them because they believed Him not, to sanctify Him in the eyes of the children of Israel.

The king of Edom refusing Moses passage thru his country by the king's highway, the children of Israel turned and journeyed to Mount Hor by the coast of the land of Edom, where Moses was told, that Aaron should be gathered unto his people without entering the land of promise, because Moses and Aaron rebelled against His word at the water of Meribah. Moses was told, to bring Aaron and Eleazer his son up into Mount Hor, strip Aaron of his garments and place them upon Eleazer, and Aaron would be gathered unto his people. It is stated, that, when these things were done in the sight of all the congregation, Aaron died there in the top of Mount Hor; and that when the congregation saw that Aaron was dead they mourned for him thirty days.

When king Arad the Canaanite heard that Israel came by way of spies, he fought against them and took some of them prisoners; but the Israelites utterly destroyed him and his cities, and called the name of the place Hormah.

The children of Israel journeyed from Mount Hor by way of the Red Sea to compass the land of Edom and,

becoming much discouraged because of the way, they spoke against God and against Moses, saying, wherefore they had brot them up out of Egypt to die in the wilderness; that there was neither bread or water; and that their souls lotheth the light bread. It is stated, that, for this offense of complaining against God and Moses, the Lord sent fiery serpents among the children of Israel which bit them and much of Israel died; that, the people confessing their sin to Moses, the Lord directed and Moses made a fiery serpent of brass, set it upon a pole, and when one was bitten if he looked upon the serpent of brass he lived.

It is related, that the children of Israel, setting forward, came to Oboth, next to Ije-abariam in the wilderness before Moab, to the valley of Zared, and then to the other side of Arnon in the wilderness that cometh out of the coast of the Amorites, wherefore it is said in the book of the wars of the Lord, what he did in the Red sea, in the brook of Arnon, and at the stream of the brooks that goeth down to the dwelling of Ar and lieth upon the border of Moab, and from thence to Beer; that, coming from the wilderness, they went to Mattanah, to Nahaliel, thence to Ramoth in the valley of the country of Moab, and from there they went to the top of Pisgah which looks toward Jeshimon.

The king of the Amorites, refusing Israel passage thru his country by the king's high-way, came out to Jahaz and fought against Israel. Israel smote the king of the Amorites and Moses, searching out Jaazer, drove out the Amorites that were there.

After this, the children of Israel turned and went up by the way of Bashan and Og. Coming out against

the children of Israel, to the battle of Edrei, the king was smitten until there were none left alive and Israel possesses the land.

Next the children of Israel pitched in the plain of Moab on the side of Jordan by Jericho, and Balak the king of the Moabites, being afraid of Israel, because of their number, sent messengers unto Balaam the son of Beor to call him to curse this people, thinking that Balaam might smite them and drive them out of the land. Balak sent word he understood that whatsoever Balaam blessed they were blessed and he whom Balaam cursed were cursed.

It is related, the messengers, the elders of Moab and Midian, with the reward of divination in their hand, came unto Balaam with the message of Balak and Balaam, after consulting with God, refused to go. Balak sent unto Balaam a second time and the Lord, after instructing Balaam to do the Lord's will, permitted him to go. As Balaam was going to Balak, he was met in the way by an angel of God. When Balaam's ass saw the angel, he turned aside and, as often as the ass turned aside, he was smitten by Balaam with his staff. The Lord opened the mouth of the ass and the ass talked to Balaam, asking wherefore he smote him, and Balaam said, he had smitten her because she mocked him. The Lord opened the eyes of Balaam and he saw and talked with the angel, being instructed to go with the men but only speak what the Lord spake.

Balak met Balaam at the city of Moab in the border of Arnon in the uttermost coast and they came unto Kirjath-huzoth into the high places of Baal that Balaam might see the utmost part of the people. They built

seven altars, offered sacrifice, and, the Lord appearing, Balaam said, "From the tops of the rocks I see Him and from the hills I behold Him; lo, the people shall dwell alone and shall not be second among the nations. Who can count the dust of Jacob or the number of the fourth part of Israel? Let me die the death of the righteous and let my last end be like his." And Balak complained, that he blessed them instead of cursing them.

Balak brought Balaam into the field of Zophim to the top of Pisgah, built seven altars, offered sacrifice, and, the Lord again appearing, Balaam said, "God is not a man that He should die, neither the son of man that He should repent. I have received commandment to bless. God has not beheld iniquity in Jacob nor seen perversion in Israel. The Lord his God is with Israel and brought them out of Egypt. There is no enchantment against Jacob nor divination against Israel."

Balak took Balaam unto the top of Peor that looketh toward Jeshiman, built seven altars, and offered sacrifice. Seeing it pleased the Lord to bless Israel, Balaam went not as at other times but set his face toward the wilderness and, seeing Israel abiding in his tents according to their tribes, the spirit of God came upon him and he praised and blessed the tents of Jacob and the tabernacle of Israel, and Balak, being displeased, ordered Balaam to his own country.

When Balak ordered Balaam to his own country, Balaam said, he would go unto his own people but he would first tell Balak, that in the latter days there would come a Star out of Jacob, and a scepter would rise out of Israel and smite the corners of Moab, destroying all the children of Sheth; that out of Jacob would come he that

would have dominion, and he would destroy him that remaineth of the city; that Amalek was the first of the nations but later he would perish forever; that the Kenites were strong in their dwelling place, putting their nest in a rock, nevertheless, they should be wasted until Asshur would carry them away captive; alas, who shall live when God doeth this? Ships will come from the coast Chittim and afflict Asshur, and afflict Eber who should also perish forever. Balak went his way and Balaam returned to his place.

Israel abode in Shittim and the people committed whordom with the daughters of Moab, going to their sacrifices, eating with and bowing down to their gods, and joining themselves unto Baal-peor, and by direction every man was slain. The number dying in that plague were twenty-four thousand.

Phinehas the son of Eleazar and grandson of Aaron caught Zimri, a prince of the chief house among the Simeonites, in the act with Cozbi, a Midianitish woman, and, being zealous for his God, he thrust them thru and was given the Lord's Covenant of peace, an everlasting priesthood, and the plague was stopped.

After this plague, by direction of the Lord, Moses and Eleazar the priest numbered the children of Israel from twenty years old upward, in the plains of Moab by Jordan near Jericho, and there were, exclusive of the Levites, a total of six hundred one thousand seven hundred thirty among whom the promised land should be divided by lot, according to numbers for an inheritance.

Of the children of Reuben, after their families—Hanochites, Palluites, Hazromites, and Carmites—there were forty-three thousand seven hundred thirty. Of the

children of Simeon, after their families—Nemuelites, Jaminites, Jachnites, Zarhites, and Shaulites—there were twenty-two thousand two hundred. Of the children of Gad, after their families—Zephonites, Haggites, Shunites, Oznites, Erites, Arodites, and Arelites—there were forty thousand five hundred. Of the children of Judah, after their families—Shelanites, Pharzites, Zargites, Hezrinites, and Hamulites—there were seventy-six thousand five hundred. Of the children of Issacher, after their families—Talanites, Punites, Joshubites, and Shimronites,—there were sixty-four thousand three hundred. Of the children of Zebulum, after their families—Zardites, Elonites, and Jahleelites—there were sixty thousand five hundred. The children of Manasseh the son of Joseph, after their families—Machirites, Gileadites, Jeezerites, Helekites, Asrielites, Shechemites, Shemidites, and Hephherites—there were fifty-two thousand seven hundred. Of the children of Ephraim the son of Joseph, after their families—Shutholites, Bachrites, Tahanites, and Eranites—there were thirty-two thousand five hundred. Of the children of Benjamin, after their families—Beloites, Ashbelites, Ahiramites, Shuphamites, Huphahites, Ardites, and Naamites—there were forty-five thousand six hundred. Of the children of Dan there was but one family that of the Shuhamites, numbering sixty-four thousand four hundred. Of the children of Asher, after their families—Jimnites, Jesuites, Berites, Heberites, Malchrelites—there were fifty-three thousand four hundred. The name of the daughter of Asher was Sarah. Of the children of Naphtali, after their families—Jahzellites, Gunites, Jezerites, and Shillemites—there were forty-five thousand four hundred.

Of the Levites, after their families—Gershonites, Kohathites, Merarites, Hebronites, Mahlites, Mushites, and Korathites—there were of the males one month old and upward twenty-three thousand. They were not numbered among the children of Israel because there was no inheritance given them among the children of Israel. Of the house of Levi, Kohath begat Amram whose wife was Jochebed a daughter of the house of Levi who bear unto Amram Aaron and Moses and Miriam their sister. It is stated, that among those numbered at this time there was not a man whom Moses and Aaron numbered in the wilderness of Sinai save Caleb and Joshua.

After these things, Moses by direction prepared Joshua to become the leader of the children of Israel, and Joshua selected twelve thousand men, one thousand from each tribe, and sent them over to avenge the Lord against the Midianites. They slew all the males, the five kings of Midian, Evi, Rekem, Zur, Hur, and Reba. Balaam the son of Beor, and took the women and children captives. They burned their cities and goodly castles, and took their spoil of cattle, flocks, goods, gold, silver, brass, iron, tin, and lead.

Thru the counsel of Balaam the son of Beor, the women of Midian committed the trespass against the Lord in the matter of Peor, bringing the plague among the congregation of the Lord, and Moses was wroth because Joshua had brought these women alive as captives, and Moses had every male among the little ones and every women that had lain with a man killed, and required a seven days purification without the camp with fire and the water of separation. The spoil was divided equally be-

tween those that went to war and all the rest, and a portion of each was given to the Levites.

By the direction of the Lord, the children of Israel were required to appoint, thruout the promised land, six cities of refuge, three on either side of the Jordan, to which manslayers unawares might flee from the avenger until he could stand before the congregation and his offense be judged.

In the matter of the division of the promised land among the families of the children of Israel, in consideration that they go over the Jordan with their armies and war with the rest of Israel in subduing the inhabitants and possessing that part of the promised land lying on the west side of the Jordan, Moses, in his lifetime, gave to the tribes of Reuben, Gad, and one-half of the tribe of Manasseh that part of the promised land lying on the east side of Jordan, and appointed three cities of refuge therein;—Bezer in the wilderness, the plain country of Reubenites, Ramath in Gilead of the Gadites, and Galan in Bashan of the Manassites.

On the first day of the eleventh month of the fortieth year in the plain over against the Red sea in the wilderness on the east side of the Jordan, Moses addressed the children of Israel, relating to them all that the Lord had given to him in commandment, and besought the Lord to permit him to go over and see the good land beyond the Jordan, that goodly mountain and Lebanon, but the Lord was wroth with Moses and would not hear him.

Calling Moses into the top of Mount Pisgah, the Lord showed him the land and directed, that he should charge, encourage, and strengthen Joshua who should go over

before the people and cause them to inherit the land which he saw.

Moses exhorted the people to obedience in all he had taught them, requesting that they neither add to or diminish the word which he commanded them, and told them, the Lord God would raise up unto them a prophet from their midst and of their brethren like unto him, and unto him they should hearken.

After these things, the Lord called Moses into the mountain Abariam unto Nebo in the land of Moab over against Jericho, where Moses beheld the land of Canaan, died, and was gathered unto his people. The Mount of Nebo is the top of Pisgah. It is stated, that Moses was one hundred twenty years old when he died; that at the time Moses died, his eye was not dim nor his natural strength abated; that the Lord buried Moses in the valley of the land of Moab over against Beth-peor but no man knoweth of his sepulcher.

JOSHUA TO THE JUDGES

After the death of Moses, under the direction of the Lord, Joshua became the leader of the people and commanded them to prepare to pass over the Jordan within three days and possess the promised land.

Preparatory to passing over the Jordan, Joshua sent two men to spy out Jericho. These spies entering Jericho took lodging in the house of an harlot namer Rahab. The presence of the spies in the city and in the house of Rahab being discovered, the king sent to Rahab to bring them out, but she hid them and was able for a time to deceive the king so that the spies got away.

Learning the object of the visit of the spies to the

city, Rahab exacted a promise from them, that in the destruction of the city she and her house should be spared. During the night she let them down from the roof of her house, which was built upon the wall, and they escaped to the mountains where they hid for three days and returned to Joshua, telling him all that had happened.

As Joshua had requested, the people came to Jordan and lodged for three days. Selecting a man from each tribe, the priests took the Ark and went before the people to the Jordan. The waters were cut off and stood in a heap very far from the city Adam, that is beside Zaretan. The priests, passing in, stood firm in the midst of the Jordan while the people passed over on dry land. The twelve men took twelve stones, out of the midst of the Jordan where the priests stood firm and carried them to the place where they lodged that night for a memorial unto the children of Israel forever. And Joshua set up twelve stones in the midst of Jordan where the feet of the priests stood.

It is stated, that about forty thousand Israelites passed over the Jordan to the plains of Jericho prepared for war; that, when the priests came up out of the Jordan, the waters returned unto their place and flowed as they did before; that they camped in Gilgal in the east border of Jericho, and pitched the twelve stones in Gilgal as a memorial; that, when the kings heard all that had been done, their hearts melted and they lost spirit; that, under the direction of the Lord, Joshua circumcised again the children of Israel at the hill of the foreskin, because those that were born in the wilderness were not circumcised: that the children of Israel remained in camp at Gilgal and kept the passover, eating of the old corn of the land;

and that the manna ceased and they ate of the fruit of the land that year.

The captain of the Lord's hosts coming and standing before Joshua with his sword drawn, commanded that Joshua remove the shoes from off his feet, stating that the place whereon he stood was holy ground; that seven priests bear seven trumpets before the Ark and, with the people, go round about the city once a day for six days, and the seventh day compass the city seven times, and the priests blow with the trumpets, making a long blast, and the people shout and the walls would fall down; and that each man should then ascend straight before himself.

They did as the captain of the Lord had bidden, and took the city, destroying all that was in it, the men and women young and old except Rahab and her house which they brought out, with the ox, the ass, and the sheep, and, taking the silver and gold, the vessels of brass and of iron, and putting them in the treasury of the house of the Lord, they burnt the city with fire. Rahab the harlot and her father's household dwelled in Israel, because she hid the messengers.

After the destruction of the city of Jericho, Joshua decreed, saying, "Cursed be the man that riseth up and buildeth the city of Jericho. He shall lay the foundations thereof in his firstborn and in his youngest son shall he set up the gates of it.

At the fall of Jericho, a member of the tribe of Judah named Achan took of the Babylonians two hundred shekels of silver and fifty shekels of gold, burying them under his tent. Joshua sent an army against Ai and it met with defeat, losing thirty-six men. In searching for

the cause of Joshua's defeat, they found Achan's gold and silver buried under his tent and, thus discovering Achan's sin, and attributed that as the cause of Joshua's defeat, declaring that the hearts of the people melted and became as water because of the sin of Achan. Achan, his house, and all that he had were stoned and burnt in the valley which was called the valley of Achan, raising over him a great heap of stones. It is stated that after this Joshua took and destroyed Ai, letting none escape. That they hanged the king on a tree until the evening, threw his carcass at the entrance of the gate to the city and raised thereon a great heap of stones, and, taking the spoil of the city unto themselves, burnt Ai and made it a heap forever.

When the kings of the country heard what Joshua had done to Jericho and Ai, they combined their forces to fight him.

The inhabitants of Gibeon, disguising themselves as ambassadors and coming to Joshua in the camp at Gilgal, and representing themselves to have come from a far country to be servants of the Lord his God, procured Joshua to make a peace league, to let them live, which was sealed by the oath of the princes of the congregation. At the end of three days, the deception of this people was discovered.

In Mount Ebal, Joshua built an altar of whole stones and wrote thereon a copy of the Law of Moses.

The children of Israel, journeying, came unto the cities of the Gibeonites on the third day. Because of the peace league, the children of Israel did not smite the Gibeonites, but, because they had beguiled the children of Israel, they were made hewers of wood and drawers of water for the house of the Lord.

When Adoni-zedec, king of Jerusalem, heard how Joshua had taken and destroyed Ai and Jericho with their kings; that the inhabitants of Gibeon, who were very great, had made peace with Israel and were among them; he feared greatly, because Gibeon was a very great city and all the men thereof were mighty. The king of Jerusalem combined with the other four kings of the Amorites, the kings of Hebron, Jormuth, Lachish, and Eglon, and made war against Gibeon. At the request of Gibeon, Joshua went up from Gilgal to Gibeon and slew their enemies with great slaughter and, chasing them along the way to Beth-horan, the Lord cast down from heaven great stones upon the fleeing enemy so that more died from hailstones than were killed with the sword.

On the day of the battle at Gibeon, in the presence of Israel, Joshua commanded and the sun stood still upon Gibeon, and the moon in the valley of Ajalon stayed until the people had avenged themselves upon their enemies about the space of a day, and the Israelites returned to the camp at Gilgal.

It is related that the five kings who fought against Gibeon fled and hid in a cave at Makkedah which was told to Joshua; that Joshua had great stones rolled upon the mouth of the cave and kept watch; that the Amorites that remained entered into fenced cities and the Israelites went unto Joshua at Makkedah; that they brought out the five kings and hung them upon five trees until the evening, and, casting their bodies into the cave, they laid great stones in its mouth; that they utterly destroyed Makkedah, its king, and all the souls that were therein.

The Israelites, passing from Makkedah, came first to Libnah, next to Lachish, then to Eglon, and finally to

Hebron, utterly destroying these as they went; and returning they took the king and all the cities of Debir, destroying all the souls that were therein. Thus Joshua smote all the country of the hills, of the south, of the vale, of the springs, and all the kings, utterly destroying all that breathed from Kadesh-barnea even unto Gaza, and they returned unto the camp at Gilgal.

When Jabin, king of Hazor heard these things he assembled all the remaining kings of the land—Canaanite, Amorite, Hittite, Perizite, Jebusite, Hivite—and they came in great multitudes, as the sand upon the sea shore, pitching together at the waters of Meram, to fight against Israel. Joshua with all hosts came and, falling upon them suddenly, smote them until none remained. Thus Joshua utterly destroyed them as Moses commanded, leaving nothing undone of all that the Lord commanded Moses.

Joshua took all the lands—the hills, the mountains, the valleys, the plains, the mountain of Israel and the valley of the same—from Mount Malak to Baal-gad in the valley of Lebanon under Mount Hermon. The only city making peace with Israel was the Hittites the inhabitants of Gibeon, the others being taken in battle. It is stated that the Lord hardened the hearts of these people, to come against Israel in battle, that he mighty destroy them utterly; that the Ahakims were cut off and destroyed with their cities until there were none of them left in Gaza, Goth, and Ashdad; that thus Joshua took the whole land and gave it for an inheritance unto Israel; and that the land rested from war.

Moses took the country on the east side of the Jordan from two kings and Joshua took it from thirty-one kings on the other side of Jordan.

The inheritances of Levi was the Lord and his sacrifices. The tribes of Reuben, Gad, and the half tribe of Manasseh had been given their inheritance on the east side of Jordan and the other nine and one-half tribes were located on the other side of the Jordan, receiving their inheritance by lot except Caleb who wholly followed the Lord God of Israel and by privilege obtained Hebron which had been called Kirjath-arba.

The tabernacle was set up at Shiloh. The children of Israel gave an inheritance to Joshua, and the three cities of refuge on that side of the Jordan were appointed—Kedesh in Mount Naphtali in Galilee, Shechem in Mount Ephraim, and Kirjath-arba, which is Hebron, in the Mount of Judah. Out of their inheritance, the children of Israel gave unto the Levites, by lot, forty cities to dwell in and their suburbs for their cattle.

Having grown old and stricken with age, Joshua called all Israel together at Shechem and, exhorting them to be of good courage, to keep the Law of Moses, and cleave unto the Lord their God, he told them, that if they should go back to the remnant of the nations that remained among them and make images such would be snares and traps unto them, scourges in their sides, and thorns in their eyes until they perish from off this good land; that he was going the way of all the earth; that all had come to pass without one thing failing; and said, "Thus saith the Lord God of Israel:

"Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham and Nahor, and they served other gods. I took your father Abraham from the other side of the flood and led him thru all the land of Canaan, multiplied his seed, and gave him Isaac.

Unto Isaac, I gave Jacob and Esau. Unto Esau, I gave mount Seir to possess it, but Jacob and his children went down into Egypt. I sent Moses and Aaron and plagued Egypt, and brought your fathers out to the Red sea where they camped. When the Egyptians pursued, you cried unto the Lord and He, putting darkness between you and the Egyptians, brought the sea upon the Egyptians, covering them over. Your eyes have seen what I have done in Egypt. You dwelt in the wilderness a long season and I brought you into the land of the Amorites on the other side of the Jordan, giving the Amorites into your hand that ye might possess their land. I delivered you out of the hand of Balak who thot to have Balaam curse you. You went over Jordan and came unto Jericho which I delivered with the Amorites, the Perizzites, the Canaanites, the Hittites, the Gergashites, the Hivites, and the Jebusites into your hand. I sent the hornet before you which drove them out from before you, even the two kings of the Amorites, but not with the sword nor with the bow. I have given you a land for which you did not labor, cities which you built not, and vineyards and oliveyards which ye planted not. Now, therefore, fear the Lord and serve him in sincerity and in truth, putting away the gods which your fathers served on the other side of the flood and in Egypt, and serve ye the Lord. If it seem evil unto you to serve the Lord, choose ye this day whom ye will serve, whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; as for me and my house, we will serve the Lord."

And the people answered and said, "God forbid that

we should forsake the Lord, to serve other gods; for the Lord our God, he it is that brot us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people thru whom we passed: and the Lord drove out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord; for he is our God."

And Joshua said unto the people, "Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If you forsake the Lord and serve strange gods, then he will turn and do you hurt, and consume you, after that he has done you good." And the people said unto Joshua, "Nay; but we will serve the Lord." And Joshua said unto the people, "Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him." And they said, "We are witnesses."

"Now therefore put away," said he, "the strange gods which are among you and incline your heart unto the Lord God of Israel." And the people said unto Joshua, "The Lord our God will we serve, and his voice will we obey." So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the Law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, "Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

So Joshua let the people depart, every man unto his inheritance. And it came to pass, after these things, that Joshua the son of Nun, the servant of the Lord, died being an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which is in Mount Ephriam, on the north side of the hill of Gaash. And Israel served the Lord all the days of Joshua, and all the days of the Elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel.

And the bones of Joseph, which the children of Israel had brot up out of Egypt, buried they in Shechem, in a piece of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver; and it became the inheritance of the children of Joseph.

And Eleazar the son of Aaron died, and they buried him in the hill that pertained to Phinehas his son, which was given him in Mount Ephraim.

After the death of Joshua, the Lord told the children of Israel, that he had chosen Judah to go up against the Canaanites to fight against them; that He had delivered the land into his hand.

Judah asked and Simeon joined Judah in his lot against the Canaanites, and the Canaanites were delivered into their hands. In Bezek, they slew ten thousand men, cut off the thumbs and great toes of Adonibezek, and brought him to Jerusalem where he died.

They took Jerusalem, setting it on fire, and fought against the Canaanites, in the mountain, in the south land, and in the valley. In Hebron, they slew Sheshai, Ahiman, Tilmai, and went against Debir, which was before Kir-

jath-sepher. Debir was smitten and taken by Othniel the son of Kenaz, Caleb's younger brother, to whom Caleb gave his daughter Achsah to wife, bestowing upon her a south land, the upper springs, and the nether springs.

The children of the Kenite, Moses' father-in-law, went up out of the city of palmtrees with the children of Judah into the wilderness of Judah in the south of Arad and dwelt among the people.

It is related, that Judah could not drive out the inhabitants of the valley, because they had chariots of iron; that Hebron was given unto Caleb, and he expelled the three sons of Anak; that the children of Benjamin did not drive out the Jebusites who inhabited Jerusalem, and they dwelt there with the children of Benjamin; that the house of Joseph smote Beth-el—formerly Luz—letting a certain man escape, as a reward for directing them to the entrance of the city, who went into the land of the Hittites and built a city which he named Luz; that the Canaanites dwelt with Manasseh, but he put them to tribute; that, likewise, the Canaanites dwelt with Ephraim in Gezer, and with Zebulum but they became tributaries; that Asher and Naphtali dwelt among the Canaanites but the Cannanites became tributaries unto them; that the Amorites forced the children of Dan into the mountain, not suffering them to come down into the valley, but the children of Dan finally overcame the Amorites and they became tributaries.

The Lord was displeased with the relations of the children of Israel with the inhabitants of the land, and declared that the inhabitants of the land should be as thorns in their sides and their gods a snare unto them;

and the people wept, and called the name of that place Bochim.

The days, and the knowledge, of Joshua having long since passed away, there grew up a new generation who knew not the Lord nor the works he had done for Israel and they served Baalim and did evil in the sight of the Lord. They followed the gods of the people who were around them, serving Baal and Ashtaroth, and the Lord delivered them into the hand of the spoiler, sold them into the hand of their enemies, and they were greatly distressed. The Lord raised up judges to deliver them, but they would not harken unto the judges, going whoring after other gods. The judges died, the people corrupted themselves more than their fathers, and the Lord, that he might prove Israel, refused to drive out the people from before the children of Israel.

JUDGES TO THE FIRST KING, SAUL

The children of Israel, dwelling among the Canaanites, took Canaanitish daughters to be their wives and gave their daughters to be wives of the sons of the Canaanites, and served the Canaanite gods. The children of Israel forgot their God, served Baalim and the groves, and the Lord sold them into the hand of Chushan-rishathaim, king of Mesopotamia, whom they served eight years.

The Lord raised up a deliverer, in the person of Othniel the son of Kenaz, Caleb's younger brother, upon whom the spirit of the Lord came and he judged Israel, freeing them from their bondage, and the land had rest forty years.

After the death of Othniel, the children of Israel again did evil in the sight of the Lord, and He strength-

ened Eglon the king of Moab who gathered the children of Ammon and Amalek to him and smote the children of Israel, possessed the city of palm trees, and the children of Israel served Eglon eighteen years.

Again the Lord raised up a deliverer for the children of Israel, in the person of Ehud the son of Gera a Ben-jaminites. It is related, that Ehud was lefthanded; that Eglon was a very fat man; that the children of Israel sent Ehud to Eglon with a present, which was represented as a present from God, and while Ehud was in the presence of Eglon he with his left hand plunged a dagger into the body of Eglon and Eglon died. Ehud, escaping to Seirath, gathered the people together and took the fords of Jordan toward Moab, suffering no man to pass over. It is stated, that he slew about ten thousand lusty men of valor; that Moab was subdued that day; and that the land had rest eighty years.

Shamgar the son of Anath, who slew six hundred Philistines with an ox goad, succeeded Ehud, and he also delivered Israel.

After the death of Ehud, the children of Israel again did evil in the sight of the Lord, and were sold into the hand of Jabin, king of Canaan, who oppressed them for twenty years.

During the time of the oppression under Jabin, Deborah the wife of Lapidoth, a prophetess, judged Israel. She dwelt under the palm tree of Deborah between Ramah and Beth-el in Mount Ephraim, and the children of Israel came up to her for judgment. She gave directions to Barak the son of Abinoam out of Kedesh-Naphtali, and he smote the army of Jabin, and subdued him before the children of Israel. On that day, Deborah and Barak

sang praises unto the Lord for the avenging of Israel, saying, "When the Lord went out of Seir, the field of Edom, the earth trembled, the heavens dropped, and the clouds dropped water, and Mount Sinai melted before the Lord of Israel.

"In the days of Shamgar the son of Anath, in the days of Jael, the wife of Heber the Kenite, who killed Sisera, the highways were unoccupied, and the travelers walked thru byways. The inhabitants of the villages ceased, they ceased in Israel, until that I, Deborah, arose a mother in Israel.

"They chose new gods and there was war in the gates. Speak ye that ride on white asses, ye that sit in judgment, and walk by the way. Arise Barak and lead thy captivity captive thou son of Abinoam. Then he made him that remaineth have dominion over the noble among the people, making me have dominion over the mighty.

"Out of Ephraim was there a root of them against Amalek, after thee, Benjamin, among the people; out of Machil came down governors, and out of Zebulum they that handle the pen of the writer.

"The princes of Issacher were with Deborah, even Issacher and also Barak who was sent on foot into the valley. For the divisions of Reuben there were great thots of heart. Why abodest thou among the sheep-folds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart.

"Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the seashore, and abode in his breaches. Zebulum and Naphtali were a

people that jeopardized their lives unto the death in the high places of the field.

"The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera.

"The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they come not to the help of the Lord against the mighty. Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

"He asked water, and she gave him milk; she brot forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workman's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken thru his temples. At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. The mother of Sisera looked out at a window, and cried thru the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariot?

"So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might." And, it is stated, the land had rest forty years.

After this, the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hand of Midian seven years. The hand of Midian prevailing against Israel, they made them the dens which are in the mountain, and caves and strongholds. When Israel had

sown, the Midianites, the Amalekites, and the children of the east came and encamped up against them, destroying the increase of the earth, and leaving no sustenance for Israel: for both they and their camels were without number, and they entered into the land to destroy it. Israel was greatly impoverished and cried unto the Lord. The Lord sent a prophet, who told the children of Israel of their disobediences, and called and prepared Gideon, the son of Joash, to save Israel and smite the Midianites.

Gideon cast down the altar of Baal which his father had and cut down the grove that was by it, and building an altar unto the Lord upon the top of the rock in the ordered place, offered sacrifice. And Gideon was called Jerrubbaal.

Gideon subdued the Midianites and captured Zebah and Zalmunna who said, the manner of men they slew at Tabar was as Gideon, each one resembling the child of a king. Gideon said they were his brethren. He slew the prisoners and took away the ornaments that were on their camel's neck. Gideon refused to become a ruler over Israel and declared the Lord should rule over them.

Out of the gold earrings taken as prey, Gideon made an ephod which he put in the city Ophrah and it became a snare unto him and his house. He dwelt in his own house and the country was quiet for forty years in the days of Gideon.

It is stated, that Gideon had many wives; that there were seventy sons of his body begotten; that his concubine in Shechem also bear him a son who he named Abimelech; that Gideon died in a good old age, and was buried in the sepulcher of his father Joash in Ophrah of the Abiezrites.

It is related that after the death of Gideon, the children of Israel turned again to Baalim, made Baal-berith their god, and remembered not the Lord their God who had delivered them out of the hands of all their enemies, neither showed they kindness to the house of Gideon; that Abimelech entered into a conspiracy with the Shechemites his mother's brethren, whereby his brethren the sons of Gideon seventy persons were slain upon one stone all except Jotham the youngest son who hid himself; and the Shechemites, with the house of Millo, came and made Abimelech king by the plain of the pillar that was in Shechem.

When Jotham heard that Abimelech was made king, he stood in the top of Mount Gerrizim and, commanding the men of Shechem, said, "The trees went out on a time to anoint a king over them: they first asked the olive tree to reign over them, but it said, 'Should I leave my fatness wherewith by me they honor God and man, and go to be promoted over the trees?' They asked the fig tree, but it said, 'Should I forsake my sweetness and my good fruit, to be promoted over the trees?' They asked the vine, and it said, 'Should I leave my wine which cheereth God and man, to be promoted over trees?' Then said all the trees unto the bramble, 'Come thou and reign over us,' and it said, 'If in truth ye anoint me king over you, come and put your trust in my shadow, and if not, let fire come out of the bramble and devour the cedars of Lebanon.'" And Jotham pronounced a curse upon them.

When Abimelech had reigned three years, God sent an evil spirit between him and the men of Shechem that the blood of the sons of Gideon might be avenged. The

men of Shechem, dwelt treacherously with Abimelech. Putting their confidence in Gaal the son of Ebed, they cursed Abimelech, forfeited the city against him, and made merry with Gaal. Abimelech came to Shechem, beat down the city, and slew the people therein, sowing it with salt. At Thebez he beseiged the tower and lost his life by a woman dropping a piece of millstone, from the tower, upon his head. Thus Abimelech's wickedness, in slaying his seventy brethren, was rendered upon him, and the curse of Jotham was rendered upon the heads of the men of Shechem.

After Abimelech, there arose Tola a man of Issachar, who judged Israel twenty years. Next came Jair a Gileadite, who judged Israel twenty-two years. Jair had thirty sons who rode on thirty ass colts and they had thirty cities which are called Havoth-Jair, and are in the land of Gilead.

After this the children of Israel again served Baalim and Ashtoroth, the gods of Syria, the gods of Zidon, the gods of Moab, the gods of the children of Ammon, and the gods of the Philistines, forsaking the Lord; and the Lord sold them into the hands of the Philistines and the children of Ammon who oppressed the children of Israel eighteen years.

Those on the other side of Jordan in the land of the Amorites which is in Gilead, passed over Jordan and oppressed Benjamin and the house of Ephraim who cried unto the Lord, but he refused to deliver them and said, "Go, cry unto the gods which you have chosen, let them deliver you in the time of your tribulation." Putting away the strange gods from among them, they again

cried unto the Lord and his soul was grieved for the misery of Israel.

One Jephthah a Gileadite, the son of an harlot, was selected by the elders of Gilead to go against the children of Ammon, and he subdued them before the children of Israel. Before going to battle, Jephthah called upon and promised the Lord, that if He would give him the victory he would sacrifice to Him the first thing that met him on his return home. His only child, a daughter, having heard of her father's victory and seeing him returning home, ran joyfully and with dancings to meet and greet him; and Jephthah was very sorrowful because of his vow. He told his daughter of his vow and she assented to its fulfilment, but asked that he let her alone for two months that she might go up and down the mountains and bewail her virginity, and he sent her away for two months. She went with her companions and bewailed her virginity upon the mountains for the two months and returned to her father, that he might perform his vow, she having known no man. From this historical event grew the custom in Israel for the daughters to go yearly to lament the daughter of Jephthah four days in the year.

Because Jephthah did not ask the men of Ephraim to participate in the fights against the Amorites, the Ephraimites claimed that the Gileadites were fugitives among the Ephraimites and Manassites and, going up against them, were smitten. The men of Gilead took the passage of Jordan and, of those that had escaped, slew forty-two thousand Ephraimites.

After judging Israel for six years, Jephthah died, and one Ibzan of Beth-lehem succeeded him as judge of Israel. Ibzan had thirty sons and thirty daughters,

and he sent the sons abroad for wives. Ibzan judged Israel seven years and died and was buried in Bethlehem. Ibzan was succeeded by Elon as judge of Israel. Elon judged Israel ten years and died. Abdon, the son of Hillel a Pirathonite, followed Elon as judge of Israel for eight years and he died. Abdon had forty sons and thirty nephews who rode on seventy ass colts.

After this, the children of Israel again did evil in the sight of the Lord and he delivered them into the hands of the Philistines for the space of forty years.

There was a man named Manvah, a Danite unto whose wife, she being barren, an angel appeared and told her, she should bear a son; that her son should not drink wine nor strong drink, nor eat anythink unclean; that no razor should come upon the head of her son, for the child should be a Nazarene unto God to the day of his death; and that he should begin to deliver Israel out of the hands of the Philistines. The angel appeared the second time and confirmed the first message, and then ascended in the flame of a sacrifice.

It is related, that this woman bear a son she named Samson; that he grew and the spirit of the Lord began to move him at times in the camp of Dan; that, when he grew, Samson desired a certain Philistine woman for his wife and with his father and mother, went to the vineyard at Timnath to get her. On the way down, while wondering thru a byway away from his parents, Samson was roared against by a young lion which he rent as a kid. They made the preliminary arrangements for the woman to become Samson's wife and returned to their home.

Later, when Samson was returning to Timnath to get

his wife, he turned aside to see the lion he had killed, and found a swarm of bees and some honey in the carcass of the lion. He took of the honey and ate of it, and gave of it to his father and mother and they ate of it, but he told them not.

On arriving at Timnath, as the young men used to do, Samson made a marriage feast and they brot thirty companions to be with him. To these companions Samson propounded a riddle saying, "Out of the eater came forth meat, and out of strong came forth sweetness;" and said, if they should declare it unto him within the seven days of the feast he would give them thirty sheets and thirty changes of garments, but if they did not declare it unto him, they should give him thirty sheets and thirty changes of garments.

On the seventh day, not being able to declare the riddle, by threats they induced his wife, to entice Samson and declare his riddle unto them, and they said unto Samson, "What is sweeter than honey and what stronger than a lion?" Samson said unto them, "If you had not plowed with my heifer, ye had not found out my riddle."

It is related, that, the spirit of the Lord coming upon him, Samson went down to Ashkelon, slew thirty men, took their spoil, and gave changes of garments to them who expounded the riddle; that, his anger being kindled against his wife, Samson returned to his father's house without her, and she was given to the companion whom Samson had used as his friend.

After a while, being minded to visit his wife, Samson took a kid and went to her father's house, but her father would not deliver her to Samson, saying, that he thot Samson hated her and gave her to his companion; and,

instead of her, offered Samson her younger sister who was more beautiful.

The time of Samson's visit to get his wife was in wheat harvest, and Samson, offended at his treatment, caught three hundred foxes, fastened them tail to tail, and putting firebrands between each two tails, let them go into the standing corn, burning up the shocks, the standing corn, the vineyards, and the olives. For this offense, the Philistines burned Samson's wife and her father with fire. Samson smote the Philistines hip and thigh with great slaughter, and went down and dwelt in the top of the rock Etam.

The Philistines, being their rulers, searched Judah and Lehi to find Samson, and the men of Judah, fearing the Philistines, had Samson bound preparatory to his delivery unto the Philistines. It is stated, that, when he was brought unto Lehi, the spirit of the Lord came upon Samson and, the cords becoming as burnt flax and the bands loosening from his hands, he slew one thousand men with the jaw bone of an ass; that, becoming athirst, Samson called upon the name of the Lord and water came out of the jaw bone of the ass; that, when he drank of this water, his spirit came again and he judged Israel twenty years.

It is related that Samson went to Gaza and stayed with an harlot; that the Gazites had the harlot seek out the secret of Samson's strength; that she discovered that his strength lie in the fact, that he had never been shaven, but had been a Nazarite unto God from his birth; and she put him to sleep upon her knees, had his seven locks shaven off his head, and his strength went from him. After this, the Philistines took him, put out his

eyes, and brought him to Gaza where they bound him with fetters of brass and required him to grind in the prison-house.

It came to pass, that the hair of Samson's head began to grow again, after it was shaven and his strength to return; that the Philistines gathered for a great sacrifice unto their god, for the deliverance of Samson their enemy into their hands; that they made merry and called Samson to make them sport, setting him between the two pillars that held up the house; and that there were about three thousand men and women gathered in the house to behold Samson's sport: and, taking hold of the pillars, Samson called upon the name of the Lord, bowed himself with all his might, and the house fell upon him and all the people, so that those he slew at his death were more than those he slew in his life. Then his brethren and all the house of his father came and got him and buried him between Zorah and Esthal.

It is related, that, in the days of no kings, there was a man in Mount Ephraim named Micah whose mother had made, from two hundred Shekels of silver, a graven and a molton image which were in the house of Micah; that Micah had a house of gods, and making an ephod and taraphim, he consecrated one of his sons his priest.

There was a young man a Levite, out of Beth-lehem-judah, of the family of Judah who came to the house of Micah and became his priest in his house. The Danites, seeking an inheritance, sent out five men to spy out the country who lodged in the house of Micah and knew the young men. These men came to Laish where the people dwelt careless and secure and, seeing that this was a large land and a place where there was no want for

anything that is in the earth, they returned to bring the tribe.

The tribe of Dan in its journey pitched first in Kirjath-jearim in Judah and called the place Mahaneh-dan. They came into Mount Ephraim unto the house of Micah and, taking the carved image, the ephod, the taraphim, the molton image, and the young priest who was glad to go, came unto Laish a people quiet and secure and smote them with the edge of the sword and, burning the city in the valley by Beth-rehob with fire, they built a city they called Dan and dwelt therein. They set up the graven image and made Jonathan the son of Creshon the son of Manasseh and his sons priests of the tribe of Dan all the time the house of God was in Shiloh.

It came to pass, that a certain Levite of Mount Ephraim took to him a concubine out of Beth-lehem-judah who returned to her father's house, and, after four months, the Levite went for her. After five days rest, he started to return with her. They passed Jebus, which is Jerusalem, as a city of strangers and, coming to Gibeah, which belongs to Benjamin, they lodged in the house of a friend.

As they were making merry, certain men of the city, sons of Belial, called for the Levite, that they might know him, and he delivered unto them his concubine, whom they abused the entire night, and the next morning she lay dead upon the threshold of the house. The Levite found her lying dead upon the threshold of the house the next morning and, taking her upon the ass, he brought her to his house, divided her body into twelve parts, and sent her into all the coasts of Israel. This

offence was considered and declared to be the worst since they came up out of Egypt.

The people said one to another, "Consider of this offence, and take advise and speak your minds." They rose as one man and went up against Gibeah, and demanded of Benjamin, that they deliver unto them the men, the children of Belial, that they might be put to death, but they would not harken unto them. The people of Israel went to battle with the children of Benjamin and lost forty thousand in the first two days, but on the third day, the children of Benjamin were delivered into their hands, and they slew of the children of Benjamin, twenty-five thousand one hundred men.

It is related, that six hundred of the children of Benjamin fled to the wilderness and abode in the rock Rimmon four months when the children of Israel again smote the children of Benjamin, smiting the men of every city, the beasts and all that came to hand, and set fire to every city they came to. It repenting them for Benjamin their brother, they asked God, "Why it had come to pass that there should be one tribe lacking in Israel?" They said, "There is one tribe cut off from Israel this day. What shall we do for wives for them that remain? seeing our oath, that we will not give our daughters unto Benjamin."

The penalty of death had been declared against any tribe not coming up to the Lord, to Mizpeh, and, learning that none of the inhabitants of Jabesh-gilead were there, they sent and smote every male, and every female that had known a man by lying with him, and the children, leaving four hundred young virgins who they brot unto the camp at Shiloh, giving them to wife to the children of Benjamin who were in the rock Rimmon, but they

did not suffice. They directed the remainder of the children of Benjamin to lie in wait at the feast near Beth-el, and when the daughters came out in dances to catch, every man, a wife. The children of Benjamin did as they were told and, getting each a wife, they went to the land of Benjamin, repaired the cities, and dwelt therein, that the tribe of Benjamin be not destroyed out of Israel.

In the days when judges ruled in Israel, it came to pass that there was a famine in the land of Elimelech, and Elimelech, taking his wife Naomi and his two sons Mahlon and Chilion, all Ephrathites of Beth-lehem judah, came into the country of Moab, where Elimelech died and his two sons took wives of the women of Moab. Mahlon's wife was named Orpah and Chilion's wife was named Ruth. After about ten years, Mahlon and Chilion had died and the three women left widows. Naomi took Ruth and returned into the land of Judah, coming to Beth-lehem where Boaz, who was of the family of Elimelech and kinsman of Naomi's deceased husband, afterwards, took Ruth to wife and she bear a son they named Obed. Obed became the father of Jesse who was the father of David who became the king of Israel.

One Elkanah of Ramathaim-Ziphim, an Ephrathite, had two wives Hannah and Peninnah. Peninnah had children but Hannah was barren. Hannah, being grieved because of her barrenness, prayed to the Lord, received a blessing, and bear a son they named Samuel, Hannah consecrated Samuel to the Lord and he ministered before Eli the priest in the Temple of the Lord. Samuel grew, and the Lord was with him and revealed Himself to him

in Shiloh, by the word of the Lord, and the word of Samuel came to all Israel.

It is related, that Israel went to war with the Philistines and was smitten, loosing thirty thousand footmen and the sons of Eli and the Philistines took the Ark of the Covenant of God; that when he heard of all this, Eli fell backward and broke his neck, he being ninety-eight years old and having judged Israel forty years; that when the wife of Phinchas the son of Eli heard of her husband's death and that the Ark had been taken, she gave birth to a son and died. They named the child Ichabod; for the glory had departed from Israel, in the Ark of God being taken.

It is stated, that wherever the Philistines took the Ark the people were destroyed and, after seven months, they sent the Ark back to its place, among the Israelites; that when the Ark arrived, on its way, at Beth-shemesh they opened and looked into it, and the Lord smote fifty thousand and seventy of the men of Beth-shemesh, because they looked into the Ark of the Lord; and that, by direction of the Lord, the Ark was brot into the house of Abinadab in the hill where it abode for the space of twenty years.

Under the direction of Samuel, the people of Israel put away the strange gods and Ashtaroth from among them, prepared their hearts unto the Lord, and served him only. All Israel gathered at Mizpeh, confessed their sins, and Samuel judged them in Mizpeh. The Philistines came against Israel at Mizpeh and Samuel prayed to the Lord, the Philistines were smitten from before Israel, and the hand of the Lord was against the Philistines all the days of Samuel.

There was peace between Israel and the Amorites, and Samuel, going in circuits from place to place and returning to Ramah his home, judged Israel all the days of his life. When Samuel was old, he made his two sons, Joel and Abeah, judges over Israel in Beer-sheba, but they walked not in the ways of their father Samuel turning aside after lucre, taking bribes, and perverting judgment.

The elders of Israel came and, telling Samuel the ways of his sons, asked that he make them a king, to judge them like other nations. This displeased Samuel, and, under the Lord's directions, he told them all that would be done when a king ruled over them, but they insisted that they should have a king over them, that they might be like other nations.

KING SAUL TO ISRAEL'S ASSYRIAN CAPTIVITY

There was a Benjamite named Kish who had a son named Saul, a choice young man among the Israelites who, from his shoulders upward, was higher than any of the people.

It is stated, that beforetime in Israel, when a man went to inquire of God, he said, "Come let us go to the seer:" for he that was later called prophet was beforetime called a seer.

The asses belonging to the father of Saul became lost and Saul, with a servant, was sent to find them. After three days, having come into the land of Zuph, Saul was minded to turn back to go home when the servant suggested, they go into that city to the man of God, that he might show them their way. On their way up the hill to the city, they met young maidens coming

out to draw water, and inquired of them and were told, that the seer would be in the city that day to bless the sacrifice in the high place.

It is stated, that the Lord had told Samuel, the day before, of Saul's coming, and that he should anoint him to be captain over the people of Israel.

When Saul and the servant were coming into the city, on his way to the high place, Samuel met and told them he was the seer; that they should go before him into the high place and eat with him that day, and on the morrow he would let them go; and that the asses had been found three days before. Samuel told Saul that all the desire of Israel was upon him and his father's house. Stating that he was of one of the smallest families of the tribe of Benjamin the smallest tribe in Israel, Saul asked Samuel why he should speak thus to him.

Upon the top of the house, Samuel communed with Saul and, about the spring of the day, they went out abroad, and Samuel anointed Saul captain over the Lord's inheritance, telling him the word of the Lord. Samuel called the people of Israel together unto the Lord, to Mizpeh, and said, "See him whom the Lord has chosen:" and the people, accepting Saul, shouted, "God save the King." Samuel told the people the manner of the Kingdom, wrote it in a book, and laid it up before the Lord. Saul went home to Gibeah, and there went with him a band of men whose hearts God had touched.

Nahash the Ammonite came against Jabesh-gilead and Saul, gathering the people—three hundred thirty thousand—to Bazek, advanced against and slew the Ammonites. Then, Samuel took the people to Gilgal, where they

renewed the kingdom by making Saul king, and they all rejoiced together.

After these things, Samuel said to all the people, "The king walketh before you; I am old and grayheaded and my sons are with you; I have walked before you from my childhood, and ye have not found aught in my hand; it was the Lord that advanced Moses and Aaron and brought your fathers up out of Egypt: now, behold the king ye have chosen and whom ye have desired. The Lord has set a king over you."

It is related that Jonathan the son of Saul, with one thousand men, smote the garrison of the Philistines in Geba; that the hosts of the Philistines gathered unto Michmash to fight with Israel; and that the men of Israel hid in caves, in thickets, in rocks, in high places, in pits, and some of the Hebrews went over Jordan to the land of Gad and Gilead.

It is stated, that Saul, having failed to keep the commandments of the Lord, was advised by Samuel, that his kingdom should not continue; that the Lord had found Him a man after His own heart and had commanded that this man be made captain over His people.

Up to this time, having the rule over the children of Israel, the Philistines had not allowed the children of Israel to have any weapons and, in the days of battle, there was neither sword nor spear among them except with Saul and Jonathan.

With faith in the Lord's assistance, Jonathan secretly went over to the garrison of the Philistines and alone commenced the slaughter. It came to pass, that the Philistine camp was shaken with an earthquake; that they destroyed one another; and that, putting themselves

to rout, they melted away, and the Lord thus saved Israel that day. Saul took the kingdom over Israel and fought against his enemies on every side. The sons of Saul were Jonathan, Ishni, and Melchishna; and his daughters were Merab and Michal.

We are told, that Saul was directed by the Lord to smite Amalek, and to spare neither man, woman, child, or beast; that he smote the Amalekites but took Agog the king alive, sparing him and the best of the sheep, oxen, fatlings, lambs, and all that was good on pretense of sacrificing them to the Lord; and that it repented the Lord that he had set up Saul to be king.

Saul went to Carmel and, setting himself up a place there, passed down to Gilgal where Samuel told him, that it was better to obey than to sacrifice; that it was better to harken than the fat of rams: for rebellion was as the sin of witchcraft, and stubbornness was as iniquity and idolatry; that, because he had rejected the word of the Lord, the Lord had also rejected him from being king, and had given the kingdom to a neighbor who was better than he; that the strength of Israel would not lie nor repent: for he was not a man that He should repent. Saul repented and worshipped God. Having Agog brot before him, Samuel hewed him in pieces before the Lord in Gilgal, and came to see Saul no more to the time of his death.

Telling Samuel He had provided Himself a king from among the sons of Jesse the Beth-lehemite, the Lord sent Samuel to the house of Jesse, where, under the directions of the Lord, Samuel anointed David, the youngest son of Jesse, to be king.

We are told, that David was a ruddy youth, and

withal of a beautiful countenance and goodly to look to; that the spirit of the Lord came upon David from that day; that the spirit of the Lord departed from Saul and an evil spirit troubled him; that his servants, observing his evil spirit, advised Saul, to seek out a man cunning on the harp who, when the evil spirit was upon Saul, should play on the harp, and Saul would be well.

Saul's servants told him of David, the son of Jesse, who, they said was cunning in playing, valiant and a man of war, prudent, comely in appearance, and that the Lord was with him. Saul sent for David and David came and stood before Saul. David was loved by Saul greatly and became Saul's armorbearer. When the evil spirit came upon Saul, David played the harp, the evil spirit departed from Saul, and he was well.

It came to pass, that the Philistines gathered for battle against the Israelites; that the opposing armies were arrayed for battle upon the sides of two mountains, with a valley between them; that the champion of the Philistines came out all armored, and challenged the armies of the Israelites, to send out a man to fight him, and the people of the defeated party should be servants of the other; that this Philistine champion drew near morning and evening, and thus presented himself forty days; and that Saul and all Israel were dismayed and afraid.

David had returned from King Saul's to keep his father's sheep. David's three elder brothers were with Saul, and Jesse sent David with supplies to his brethren in battle, and to see how they were faring and to take their pledge.

When David arrived at the place of battle, he heard

the challenge of the champion of the Philistines and, learning that all the men of Israel fled from him, he asked, "Who is this uncircumcised Philistine, that he should defy the army of the living God?"

David's words were rehearsed to Saul and Saul sent and had David brought before him. David said to Saul, "Let no man's heart fail because of this Philistine, and thy servant will go and fight with him."

Saul discouraging him because of his youth, David told Saul of his killing a lion and a bear that took his father's sheep, and said, this uncircumcised Philistine should be as one of them, seeing he defied the armies of the living God; that the Lord who delivered into his hands the lion and the bear will deliver the Philistine into his hand. And refusing to put on armor, David took five smooth stones out of the brook and, with his sling in his hand, drew near the Philistine. The Philistine, by his gods, disdained and cursed David and said, "I will give your flesh to the fowls of the air and to the beasts of the field." David said to the Philistine, "Thou comest to me with a sword, a spear, and a shield but I come to thee in the name of the Lord of hosts who thou hast defied; this day will the Lord deliver thee into mine hand and I will smite thee, take thy head, and give the carcasses of the hosts of the Philistines to the fowls of the air, and to the beasts of the earth, that all the earth may know, there is a God in Israel; that all this assembly shall know, the Lord saveth not with sword and spear; that the battle is the Lord's, and He will give the victory."

When the Philistine came near to meet David, David ran to meet the Philistine, and, taking a stone from his

bag, he placed it in his sling and smote the Philistine in his forehead. The Philistine falling to the earth upon his face, David ran to him and, standing upon him, cut off the Philistine's head and, the rest of the Philistines fleeing, David brot the head of the Philistine champion to Jerusalem.

It is related that Jonathan, the son of Saul, loved David, as his own soul, and gave David his robe, his garments, and his sword; that David went with Saul, behaved himself wisely, and Saul set him over his men of war.

The people praising David more than Saul, and saying, "Saul has killed his thousands but David his tens of thousands," Saul was displeased and said, "What can David have more but the kingdom?" and Saul eyed David from that day.

The next day, the evil spirit coming upon him, Saul prophesied in the midst of the house, and David played with his hands as at other times. Saul, casting a javelin from his hand, said, "I will smite David to the wall with the javelin," but David avoided it twice.

Because the Lord was with David and had departed from him, Saul was afraid of David and removed David from him, making him captain over a thousand. It is stated, that David went in and out before the people, behaving himself wisely, and all Israel and Judah loved him.

As a reward, Saul had promised to give, to any one who would slay the Philistine champion, his daughter Merab to wife; but when the time came, that she should have been given to David, Saul gave her unto Adriel the Mehelathite to wife.

Saul's younger daughter Michal loved David, and this pleased Saul; for he thot she would be a snare unto David, and the hand of the Philistines might be against him. For Michal, Saul asked no dowry except a hundred foreskins of the Philistines, thinking thus to make David fall by the hand of the Philistines.

It pleased David to be the son-in-law of the king and, with his men, he slew two hundred Philistine men, brot their foreskins, and gave them in full tale to the king; and the king gave David Michal to wife. Seeing and knowing that the Lord was with David and that Michal loved him, Saul was all the more afraid of David, and became his enemy continually.

Saul charged his son Jonathan and all his servants, that they should kill David, but Jonathan advised David of his danger, and persuaded Saul not to kill David. It is stated, that, after these things, there was a war with the Philistines, and David slew them with great slaughter; that Saul again tried to kill David with the javelin and, escaping the javelin thrust, David fled; that, by means of messengers, Saul sought to have David killed, but Michal advised David of his danger and helped him to escape, by deceiving the king with an image in the bed.

David came to Samuel at Ramah, told him of his troubles, and they went and dwelt at Naioth, which was told to Saul. Three different times, Saul sent messengers to take David, but, it is stated, each time the messengers, when they saw Samuel, became prophets; that Saul went himself to take David and he also became a prophet, and lay upon the ground naked before Samuel a day and a night. David fled to Jonathan who assured David, that he should not die, but David said, "There is

but a step between me and death," and, leaving his cause with Jonathan, hid himself in the field, for three days, while Jonathan learned Saul's purpose. Jonathan, learning that it was Saul's purpose to kill David, made a covenant with David and sent him away, for he loved him as his own soul.

David came to Abimelech the priest at Nob, where he saw a servant of Saul named Deog, and the priests gave David the sword of Goliath the Philistine. From Nob, David went to Achish the king of Gath whose servants knew David, which fact made David afraid of Achish. Playing himself mad, David was sent away, as a mad man, and thus escaped to the cave Adullam, where his father's house came down to him. Here David gathered unto himself every one in distress, in debt, in discontent, and became a captain over them, and, with about four hundred men, came into the forest of Hareth.

David's visit to Abimelech was reported to Saul by Deog. Saul sent for Abimelech and all his house, accused him of conspiracy with David, and had them all slain, smiting Nob the city of the priests, with the men, women, and children; the sucklings, oxen, asses, and sheep: but one of the sons of Abimelech escaped, followed David, told David what Saul had done, and abode with David.

David smote the Philistines at Keilah, and brought away their cattle, but saved the city. Hearing that Saul was coming down to take him and that the men of Keilah would deliver him to Saul, David departed out of Keilah, and abode in the mountain of Ziph in the wilderness.

Coming to him in the wood, Jonathan assured David,

that Saul would not find him; that David should be king over Israel; that his father Saul knew that David would be king over Israel; and they made a covenant.

It is related, that Saul made repeated attempts to take David but failed each time; that David, at two different times, spared Saul's life, when he might have taken it; that David thus finally won Saul so that he ceased to seek after David, and said, "David is more righteous than I."

It is stated, that Saul knew well that David would be king; that the kingdom would be established in David's hand; and took a vow from David; that he would not cut off Saul's seed nor destroy his name out of his father's house; that Samuel died and was buried in his house at Ramah; that David went down to the wilderness of Paran; that in Maon there was a man named Nabal whose possessions were very great in sheep and goats which he had in Carmel; that Nabal's wife named Abigail was a woman of good understanding and beautiful in countenance but Nabal himself was churlish, evil in his doings, and came of the house of Caleb.

Affording Nabal's flocks protection in the mountains of the wilderness, David sent to him for a present as he needed but, at this time, Nabal railed on David's servants, and they returned empty handed. One of Nabal's servants telling her of the offense, Abigail took a present and went to meet David and, taking the offense entirely upon herself, she prevailed upon David to accept it, asking David, not to regard this man of Belial, even Nabal, for as his name was so was he, and saying, "Nabal is his name and folly is with him." David blessed Abigail and bade her go to her house in peace.

On the following day, when Abigail told Nabal all these things, his heart died within him and he became as a stone, and after about ten days he died. When David heard, that Nabal was dead, he sent for Abigail and took her to wife. David also took Abinoam of Jezreel to wife, but Saul had given Michal his daughter and David's wife to Phaiti the son of Laish who was of Gallim.

Afterwards, again seeking David's life, Saul came to Hachilah where Saul and all his men, while in camp, fell into a deep sleep, and David removed Saul's spear and cruse of water but spared his life. When Saul awoke and learned what had been done, he became reconciled to David, and said, "Return my son David, I will no more do thee harm, because my soul was precious in thine eyes this day; behold, I have played the fool." It is stated, that David passed over with his men, and dwelt with Achism at Gath.

After dwelling in the country of the Philistines sixteen months, David went up and invaded the Gesheerites, the Gezrites, and the Amalekites, which nations were of old the inhabitants of the land. He smote these lands, leaving neither man or woman alive, and, taking away the sheep, oxen, asses, camels, and apparel, he came to Achism, telling him, he had made a raid against the south of Judah, the south of Jerusalem, and the south of the Kenites.

It is related, that it came to pass, in those days when Samuel was dead and Saul had put away those that had familiar spirits and the wizards out of the land, that the Philistines gathered to fight against Israel; that Saul feared the Philistines and sought the Lord, but the Lord

would not answer him either by dreams, by Urim, or by prophets, and Saul was sorely troubled ;

That Saul learned of a woman at Enda with a familiar spirit and, disguising himself, sought her by night and asked, that she, by the familiar spirit, divine unto him and bring up Samuel ; that she brot up Samuel and he complained at being troubled by Saul ; that Saul said, he was distressed and that God had departed from him ; that Samuel advised Saul that the Lord had rent the kingdom out of his hands and given it to his neighbor, even David, because Saul had disobeyed the Lord's voice, and had failed to execute the Lord's wrath upon Amalek, and that the Lord would deliver him and the Israelites into the hands of the Philistines, and, thereupon, Saul became prostrated upon the earth.

At this time, David was with Achish, among the Philistines. The hosts of the Philistines proceeded to war against the Israelites and David was with them. After they had made a start against the Israelites, the lords of the Philistines refused to allow David and his men to accompany them to war against Saul and the Israelites, for fear of treachery, and Achish sent David and his men back. In the meantime, the Amalekites had invaded the country, smiting Ziglag and carrying the women away captives, including David's two wives. David wept and, pursuing the Amalekites, smote them all except four hundred young men who escaped on camels, recovered all the Amalekites had carried away, and rescued his two wives. There was nothing lacking, and David restored to each his share and their families.

The Philistines prevailed against the Israelites and slew Jonathan, Abinadab, and Melchi-shua Saul's sons.

Saul was wounded by the archers, and he and his armor-bearer took their own lives by falling upon their swords, The Israelites fled from the cities and the Philistines came and dwelt in them. The Philistines cut off Saul's head and sent his armor into the land of the Philistines, to publish his death in the house of their idols and among their people. They put Saul's armor in the house of Ashtoroth, fastened his body to the wall of Beth-shan, and, afterwards, buried him under a tree at Jabesh.

On the third day, learning of the death of Saul and Jonathan, David lamented over them saying, "The beauty of Israel is slain upon the high places; Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided; they were swifter than eagles and stronger than lions; the daughters of Israel should weep for Saul." David said, he was distressed for his brother Jonathan who had been pleasant unto him, that Jonathan's love for him was wonderful, passing the love of women. After this, by direction of the Lord, David took his wives and his company and went up to Hebron where he was anointed king over the house of Judah. Abner, the captain of Saul's host, made Ish-bosheth the son of Saul king over all Israel. Ish-bosheth was forty years old when he began to reign over Israel and reigned two years. The house of Judah followed David and he was king over the house of Judah seven years and six months.

It is related, that twelve men out of the house of Benjamin met in mortal strife with twelve men of the servants of David at the pool of Gibeon and they all fell together, and called that place Halkathhozzurim; that the same day there was a very severe battle between the men-

of Abner and the servants of David, and Abner and the men of Israel were beaten before the servants of David; that the three sons of Zerniah, Joab, Abishai, and Asahel, pursued after Abner; that Abner smote Asahel, and it came to pass that as many as came to the place where Asahel fell down and died stood still; that the sun went down when Joab and Abishai were come to the hill of Ammah that lieth before Giah by the way of the wilderness of Gibeon; that the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill; that then Abner called to Joab, and said, "Shall the sword devour forever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?" And Joab said, "As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother. So Joab blew the trumpet and all the people stood still, and pursued after Israel no more, neither fought they any more. And Abner and his men walked all that night thru the plain, and passed over Jordan, and went thru all Bithron and came to Mahanaim. And Joab returned from following Abner: and, when he had gathered all the people together, there lacked, of David's servants, nineteen men and Asahel; but the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred threescore men died.

David's first son was born of Abinoam and he named him Ammon. His second son was born of Abigail and he named him Chileab. His third son was born of Maacah and he named him Absalom. His fourth son was born of Haggith and he named him Adonijah. His

fifth son was born of Abital and he named him Shephatiah. His sixth son was born of Eglah and he named him Ithream, and all these sons were born to David while he lived in Hebron.

Abner having killed Asahel the brother of Joab, Joab in turn killed Abner, and David and the people wept at the grave of Abner, and King David said, "Know ye not there is a prince and a great man fallen this day in Israel, the Lord shall reward the doer of evil according to his wickedness." It is stated, that Michal, David's first wife, was restored to him.

When Saul's son heard that Abner was dead, his hands were feeble and all Israel was troubled. Baanah and Rechab the sons of Rimmon were captains of bands, and they came and smote Ish-bosheth the king of Israel, cut off his head, and brot it to David at Hebron: for this deed, David, had Rechab and Baanah killed.

After the death of Ish-bosheth, David made a league with the elders of Israel and was anointed king over Israel. David was thirty years old when he began to reign, and he reigned forty years and six months, seven years and six months in Hebron and thirty-three years in Jerusalem over all Israel and Judah. He took a strong hold on Zion, dwelt in the fort, and called it the city of David.

David was without a house and Hiram, king of Tyre, sent messengers with cedar trees and workmen, and they built David a house.

David took to himself out of Jerusalem more concubines and wives, and there were born to him more sons and daughters—Shammuah, Shabab, Nathan, Solomon,

Ibhar, Elishua, Nepheg, Japhia, Elishama, Eliada, and Eliphalet.

The Philistines coming up against David, he smote them, calling the name of the place Baab-perazin; and the Philistines leaving their images at this place, David and his men buried them. The Philistines came up again and spread themselves in the valley of Rephaim, and David went out and smote them.

After these things, David took thirty thousand chosen men of Israel, and went from Baale of Judah to bring up the Ark of God whose name is called by the name of the Lord of hosts that dwelt between the cherubims. They set the Ark upon a new cart and brought it out of the house of Abinadab that was in Gibeah, and Uzzah and Ahio, sons of Abinadab, drove the new cart. When they came to Nachan's threshing-floor, the oxen shook the Ark, and Uzzah took hold of it which was an error, and God smote him, and he died there by the Ark of God. This displeased David and he called the name of the place Perez-Uzzah.

Being afraid of the Lord, David would not remove the Ark of the Lord into the city of David, but had it carried aside into the house of Obed-edom, the Gittite, where it continued for three months; and David, learning that the Lord blessed Obed-edom and his house, took the Ark to the city of David with gladness, and placed it in the tabernacle in the place prepared for it by King David, and the people dispersed.

It came to pass, when the Lord had given David rest from all his enemies and the king was sitting in his house, that David said unto Nathan the prophet, "I dwell in a house of cedar but the Ark of God dwelleth within

curtains." That night, thru Nathan, the word of the Lord came to David, giving him directions to build the Lord an house to dwell in, seeing He had walked in a tent and in a tabernacle unto that day, not asking for a house of cedar.

Nathan told David that the Lord would appoint a place for His people Israel and plant them that they might dwell in a place of their own and move no more; that the children of wickedness should afflict them no more. The Lord said, He would make David an house, and, when David's days were fulfilled and he should sleep with his fathers, He would set up David's seed after him and establish his kingdom.

The Lord directed, that David should build an house for the Lord's name, and the Lord would establish the throne of his kingdom for ever and the Lord would be David's father and David should be the Lord's son; that if David commit iniquity, the Lord would chasten him with the rod of men and with the stripes of the children of men but the Lord's mercy should not depart from David, as the Lord took it from Saul whom the Lord put away before David. The Lord told Nathan, that David's house, his kingdom, and his throne should be established forever. According to all these words and this vision, Nathan spoke unto David, and David praised God and accepted His charge.

After this, it came to pass, that David smote the Philistines, and Moab and the Moabites became his servants and brought gifts; that the Syrians came to succor Hadad-ezer, king of Zobah, and David smote Hadah-ezer, slew of the Syrians twenty-two thousand men, put garrisons in Syria of Damascus, and the Syrians

became servants to David, bringing gifts; that Toi king of Hamath sent Joram his son to salute and bless David for smiting Hadah-ezer, with whom Toi had had words, bringing and delivering to David presents of silver and gold with vessels of brass all of which, together with all the other spoil, David dedicated to the Lord. By putting garrisons thruout all Edom and making they of Edom his servants, David regained all Israel and reigned over them, executing judgment and justice unto all the people. Joab was over the host; Jehoshaphat was recorder; Zadok and Ahimelech were the priests; Saraiah was the scribe; Benaiah was over both the Cherethites and the Pelethites; and David's sons were chief rulers.

Jonathan had left a son named Mephibosheth who was lame in both feet from a fall when he was five years old. For Jonathan's sake David took Mephibosheth into his house as one of his sons, and restored to him all that pretained to the house of Saul, making Ziba Saul's servant and all his house servants unto Mephibosheth to till the land and bring in the fruits unto Mephibosheth. Mephibosheth had a son named Micha.

For the kindness Nahash had shown to him, David sent messengers to comfort Hanun the son of Nahash of the children of Ammon whom Hanun looked upon as spies, shaved off one-half their beards, cut off their garments in the middle, and sent them away. For this offense, David sent Joab and destroyed the children of Ammon, together with thirty-three thousand Syrians whom the children of Ammon had hired to help them against David.

After these things, it came to pass, that David, seeing Bath-sheba the daughter of Eliam and the wife of Uriah

the Hittite, a woman that was very beautiful to look upon, took and lay with her, and she returned to her house. And when she discovered she had conceived, she sent and told David. Under David's instructions, Uriah the husband of Bath-sheba was put forward in the line of battle where he was killed, and David took Uriah's wife for his wife and she bear him a son. The Lord, being displeased with these acts, decreed that the sword should never depart from the house of David; that evil should rise up before him; and that his wives should be taken before his eyes and given to his neighbors "who would lie with them in the sight of this sun, and before the sun."

It is related, that the Lord struck the child by Bath-sheba with sickness and it died the seventh day; that David comforted the child's mother; that she bear another son they named Solomon whom the Lord loved and called his name Jedediah.

The Royal city of Rabbah of the children of Ammon, against which David had sent Joab and his forces and against which David later went himself, being taken, their king's crown, weighing a talent of gold, with the precious stones was set on David's head, and he brot forth the spoil of the city in great abundance, and brot forth the people that were therein, putting them under saws, under harrows of iron, and made them pass thru the brickkiln: and thus did he unto all the cities of the children of Ammon, returning unto Jerusalem.

After this, it came to pass, that Absalom the son of David had a sister named Tamar whom Ammon, another son of David's and a half brother to Absalom and Tamar, loved, and was so vexed for her that he fell sick. Ammon asked the king to have Tamar sent to wait upon

him while sick, and she came and waited upon him; that, while in the secret chamber, Ammon forced and lay with Tamar, and then hated her more than he had loved her, and had his servants send her away. Tamar went away crying and, telling her brother Absalom of Ammon's offence, remained desolate in her brother's house. For this offense, Absalom hated his brother Ammon, and, after two years, had his servants kill Ammon.

It is related, that Absalom was a man without blemish and had much praise for his beauty; that he had two sons and one daughter named Tamar a woman of fair countenance; that on account of the death of Ammon, it was not until after about five years that Absalom was fully restored to his father's house and the graces of the king.

It came to pass, that Absalom, by fair speeches and courteous treatment, stole the hearts of the people of Israel and, after forty years, under pretense of paying a vow, he obtained leave of the king to go to Hebron, where he conspired with the tribes of Israel and they declared his reign in Hebron; that Ahithophel, David's counselor, was in the conspiracy and went with Absalom, and the people with Absalom increased continually.

It is related, that, when the conspiracy was made known to David, he and his servants fled from Jerusalem to escape Absalom; that, on leaving Jerusalem, David left ten of his concubines to keep the house and Zadok and Abiathar with the Ark of God; and that David went up by the ascent of Mount Olivet weeping and barefoot, and all the people went up weeping with him;

That, with Ahithophel and all the men of Israel, Absalom came into Jerusalem and it came to pass, under the advise of Ahithophel, for the effect it would have upon

the people, that they spread him a tent upon the top of the house and there Absalom went in unto his father's concubines in the sight of all Israel.

That the counsel of Ahithophel, with both David and Absalom, had been as if a man had enquired at the oracles of God; that David sent his friend Hushai back to get into the confidence of Absalom, become his advisor, and lead him to defeat; that Hushai was successful in his efforts, and Absalom rejected the counsel of Ahithophel for that of Hushai, and Ahithophel hanged himself.

Following the advise of Hushai, Absalom, with his men of Israel, passed over Jordan and went to battle with the servants of David in the wood of Ephraim. Hushai having warned David of the movements of Absalom, the people of Israel were slain before the servants of David, more people being devoured by the wood than by the sword, twenty thousand men were killed. Riding his mule under the thick boughs of a great oak, Absalom was caught by the head and the mule went away from under him. While Absalom was still alive in the midst of the oak, Joab thrust three darts thru his heart. They cast the body of Absalom into a great pit in the wood, and piled a great heap of stones upon him.

David had charged his servants to deal gently with Absalom, and, when told of Absalom's death, said he wished he might have died for Absalom, and was reproved by Joab, for loving his enemies and hating his friends.

When David returned to Jerusalem and learned that Absalom had lain with his concubines, he shut them up unto the day of their deaths.

Sheba, a Benjamite of Belial declared war against David and, fearing Sheba would do them more harm than Absalom, David sent Joab and his men after Sheba. David had sent Amasa to assemble the men of Judah within three days and, tarrying longer, Joab met him at the great stone in Gibeon and slew him. Joab and his men went thru all the tribes of Israel and found Sheba in Abel. They besieged Abel until the head of Sheba was delivered unto them and then returned to Jerusalem.

There was a three-year famine in the land which the Lord said, was for Saul and his bloody house. To allay the plague, at the request of the Gibeonites, David delivered seven of the sons of Saul to be hanged, the two sons of Rizpah and the five sons of Michal. These were hanged in the hill before the Lord and the famine was stayed.

When the Philistines again had war with Israel, Ashbi sought to kill David but was killed himself by Abishai. When again there was a battle with the Philistines at Gob, Sibbechai slew Saph, a giant. There was a second battle at Gob, when Elhanan slew the brother of Goliath the Gittite. There was yet a battle in Goth, where there was a man of great stature, six fingers on each hand and six toes on each foot, a giant, who defied Israel, and Jonathan the brother of David slew him.

David spoke a song to the Lord, a psalm of thanksgiving for God's powerful deliverance and manifold blessings and in his last words professed his faith in God's promises to be beyond sense or expression.

Under the direction of David, Joab and his helpers, in nine months and twenty days, numbered all the people of Israel, the muster showing eight hundred thousand

fighting men in Israel and five hundred thousand fighting men of Judah. This numbering displeased the Lord and He rebuked David, and David confessed it as his sin and foolishness.

On account of David's offense, the word of the Lord came unto the prophet Gad, David's Seer, offering David his choice of three things, one of which should be done to him, seven years famine, a flight of three months before his enemies while they pursued him, or three days pestilence in his land. David chose the three days pestilence and there died of the people seventy thousand men, and the Lord, repenting of the evil, said to the angel of death which was by the threshing place of Araunah, "It is enough."

Being old and stricken in years, King David had Solomon the son of Bath-sheba anointed and declared king over Israel and Judah, and Solomon sat upon the throne of the kingdom.

The day drawing nigh when he should die, David gave Solomon a charge as to religiousness and a charge as to Joab, charging, as to Joab, that he should not be allowed to go down to the grave in peace. As to Shinar who cursed David at the time David fled from Absalom, David charged, that he should be brot down to the grave with blood.

David reigned over Israel forty years and six months, seven years and six months in Hebron and thirty-three years in Jerusalem, slept with his fathers, and was buried in the city of David.

Under the reign of Solomon, Adonijah is put to death, Abiathan is given his life but deprived of his priesthood, and Joab and Shinar are put to death. Solomon

makes affinity with Pharaoh, king of Egypt, and takes Pharaoh's daughter to wife.

It is related, that the people sacrificed in high places, because there was no house built unto the Lord until these days; that Solomon loved the Lord and walked in the statutes of David his father except that he sacrificed and burnt incense in high places in Gibeon, for that was the great high place; that, while in Gibeon, in a dream by night, the Lord appeared to Solomon, and asked, what He should give to Solomon; that Solomon said, "I am a little child and I know not how to go out or come in; I am in the midst of a great people, which cannot be numbered for multitude: give me an understanding heart to judge the people, that I may discern between good and evil:" that the Lord was pleased that Solomon asked nothing for himself, and said, He had given him an understanding heart so that there had been none before and there would be none after him, like unto him; that He also gave him riches and honor beyond all kings; that for faithful service he would lengthen his days; and that Solomon, awoke and beheld that it was a dream.

Over Israel, Solomon had eleven princes, and twelve officers who provided for the king's household, each officer having his month in the year for which he made provision.

Solomon having peace on all sides round about him, Judah and Israel dwelt safely, every man dwelling safely under his vine and under his fig tree, all the days of Solomon.

Solomon had forty thousand stalls of horses for his chariots and twelve thousand horsemen for which the

twelve officers over Israel provided for, each man in his month.

It is stated, that Solomon's wisdom excelled that of all the children of the east country and all the wisdom of Egypt; that he was wiser than all men, and his fame was in all nations round about; that he spoke three thousand proverbs, and his songs were a thousand and five; that there came of all people to hear the wisdom of Solomon; and that he proposed to build an house unto the name of the Lord his God, as the Lord had spoken to David.

Solomon had the stones and timbers prepared to build the house, and, it came to pass, in the four hundred and eightieth year after the children of Israel came up out of the land of Egypt and in the fourth year and second month of his reign, Solomon began to build the house of the Lord.

It is related that the house of the Lord was built of materials which were prepared before they were brot, so that there was neither hammer or ax or any tool of iron heard in the house while it was building; that the stones were covered with cedar so there was no stone seen; that the cedar was finely carved, and everything overlaid with gold which fit and pressed in upon the carved work; that in the fourth year and second month of Solomon's reign the foundations were laid, and in the eleventh year and eighth month the house was finished; that Solomon also built a house for himself and one for Pharaoh's daughter whom he had taken to wife, out of great and costly stones of ten and eight cubits.

The Ark of the Covenant and all the holy vessels, in the tabernacle of the congregation, were brought out of

the city of David, which is Zion, by the priests into the house of the Lord. There was nothing in the Ark save the two tables of stone which Moses put there at Horeb, and the priests brot the Ark unto his place, the most holy place, in the house of God, with great sacrificing. When the priests came out of the holy place, the cloud, the glory of the Lord, filled the house of the Lord; and Solomon said unto the Lord, "I have surely built Thee an house to dwell in, a settled place for Thee to abide in forever." Solomon praised God with prayer and thanksgiving and, making supplication for the house of the people, they made sacrifices and dedicated the house of the Lord. The Lord appeared, and said, He had hallowed the house, and put his name there forever: that His eyes and his heart should be there perpetually; that if Solomon would follow the Lord He would establish the throne of His kingdom upon Israel forever; and that otherwise He would cut off Israel out of the land he had given them and cast this house out of His sight, and it should be a proverb and a byword among all people.

At the end of twenty years, it came to pass, that Solomon gave Hiram, the king of Tyre, who had furnished Solomon with cedar and fur trees and with gold according to all his desires, twenty cities in the land of Galilee but Hiram was not pleased and called them the land of Cubal.

It is related, that Solomon exceeded all the kings of the earth in riches and wisdom; that he loved many strange women, including the daughter of Pharaoh; that he loved the women of the Moabites, the Ammonites, the Edomites, the Zidonians, and the Hittites; nations with whom the Lord had forbidden intercourse, lest they

turn away Israel's heart to their gods, but Solomon clave unto these in love; and that Solomon had seven hundred wives, princesses, and three hundred concubines.

When Solomon was old, his wives turned his heart away after other gods, he going after Ashtoroth the god of the Zidonians, Milcom the abomination of the Ammonites, and doing evil in the sight of the Lord. He built an high place for Chemosh the abomination of Moab in the hill that is before Jerusalem, and one for Molech the abomination of the children of Ammon, and likewise did he for all his strange wives who burnt incense and sacrificed unto their gods. For these offences, the Lord God of Israel who had appeared unto Solomon twice was angry, and said, He would surely rend the kingdom from Solomon and give it unto his servant, giving one tribe to Solomon's son for David's sake and for Jerusalem's sake which he had chosen.

Hadad, one of the seed of the king of Edom, who had escaped Joab's slaughter of the males of Edom, went into Egypt where he was greatly favored by King Pharaoh, he giving Hadad to wife the sister of the king's wife.

Hadad's wife bear him a son he named Genubeth, and, after the deaths of David and Joab, he returned to his own country, where the Lord stirred him up as an adversary unto Solomon. God also stirred up Bezon, who reigned in Damascus over Syria, to abhor Israel: and Rezon was an adversary to Israel all the days of Solomon.

Jeroboam the son of Nebat, an Ephrathrite of Zereda and ruler over the house of Joseph Solomon's servants, was against King Solomon. The prophet told Jeroboam, the Lord would take the kingdom from Solomon and rend it into twelve parts, giving Jeroboam ten tribes,

and one tribe to the son of Solomon that David might have a light always before the Lord in Jerusalem, the city which the Lord had chosen to put his name there; that the Lord would take Jeroboam to reign and be king over Israel; and that if Jeroboam would follow the Lord, the Lord would be with him, build him a sure house, and give Israel unto him. After this Solomon sought to kill Jeroboam, but Jeroboam fled into Egypt, and was there until the death of Solomon. Solomon reigned in Jerusalem over all Israel forty years, slept with his fathers, and was buried in the city of David.

After the death of Solomon, Rehoboam the son of Solomon went to Shechem, and all Israel came there to make him king. They having sent for him, Jeroboam came and, with all the congregation of Israel, complained to Rehoboam of the grievous yoke his father had placed upon them and asked to have it removed, if they would serve him. Putting them off for three days, Rehoboam took counsel of the young men and, in pursuance thereof, answered the people roughly, saying, "My father made your yoke heavy, and I will add to your yoke: he chastised you with whips, but I will chastise you with scorpions."

It is stated, that the cause for Rehoboam's decision was from the Lord, that he might perform his saying, by the prophet Anijah unto Jeroboam.

Israel rebelled against the house of David, and made Jeroboam king over all Israel. There were none who followed the house of David but the tribe of Judah and the children of Israel who dwelt in the cities of Judah over whom Rehoboam reigned. Jeroboam built Shechem in mount Ephraim and dwelt there; and, going from there, he built Penuel.

It is related, that Jeroboam said in his heart, "If the people go up to Jerusalem, to do sacrifice in the house of the Lord, they will turn again unto Rehoboam, and the kingdom will return to the house of David;" and, there-upon, Jeroboam took counsel and made two calves of gold, saying unto the people, "It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brot you up out of the land of Egypt;" that he set one in Beth-el and the other he put in Dan, and the people went even unto Dan to worship;

That he made an house of high places, and priests of the lowest of the people who were not of the sons of Levi; that he ordained a feast like unto the feast that is in Judah and offered upon the altars in Beth-el and Dan, sacrificing unto the calves he had made and placing there the priests of the high places he had made.

It is related, that there came a man of God out of Judah unto Beth-el who cried against the altars, and said, "Behold, a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the priests of the high places who burn incense upon thee, man's bones shall be burnt upon thee," and declared, the sign should be, that the altar should be rent and the ashes poured out;

That Jeroboam put forth his hand against the man of God, and it dried up so he could not pull it in again; that the altar was rent and the ashes poured out according to the sign; that Jeroboam requested and the man of God entreated for him, and his hand was restored;

That Jeroboam desired to entertain the man of God at his house, but the man of God refused to be entertained by Jeroboam and returned on his way to Judah;

That an old prophet followed after the man of God and, by deception, procured him for entertainment at his house: for this offense, the man of God was slain by a lion while on his return to Judah, but the lion did not molest the carcass of the man of God;

That, continuing in his evil way, Jeroboam consecrated, as priests of the high places, whomsoever would of the lowest of the people, which, becoming a sin, finally, cut off and destroyed the house of Jeroboam from off the earth;

That those of Jeroboam's house who died in the city were eaten by the dogs, and those who died in the field were eaten by the fowls of the air; that Jeroboam reigned twenty-two years, slept with his fathers, and his son Nadab reigned in his stead.

Rehoboam, the son of Solomon, was forty-one years old when he began to reign in Judah and reigned in Jerusalem seventeen years. His mother was an Ammonitess name Naamah.

It is related, that, under the reign of Rehoboam, Judah did evil, in the sight of the Lord, above all that their fathers had done, building them high places, images, and groves on every high hill and under every green tree; that there were Sodomites in the land, and Judah did according to all the abominations of the nations which the Lord cast out before the children of Israel.

It came to pass, in the fifth year of Rehoboam, Shishak the king of Egypt came up against Jerusalem and took away the treasurers of the house of the Lord, those in the house of the king, and all the shields of gold which Solomon had made.

Rehoboam slept with his fathers in the city of David, and his son Abijam reigned in his stead.

Abijam reigned for three years in Jerusalem over Judah, and walked in all the sins of his father.

It is stated, that it was for David's sake, the Lord his God set up Solomon's son after him, to give David a lamp in Jerusalem and to establish Jerusalem; that there was a war between Abijam and Jeroboam, that Abijam slept with his fathers in the city of David, and his son Asa reigned in his stead.

Asa reigned in Jerusalem forty-one years, and did that which was right in the eyes of the Lord as did David his father. He took away the Sodomites out of the land and removed all the idols his father made, removed his mother from being queen because she had made an idol in a grove which he destroyed, but the high places were not removed; yet, it is stated, Asa's heart was perfect with the Lord all his days, and that there was war between Asa and Baasha the king of Israel all their days.

In the time of his old age, Asa was diseased in his feet. He slept with his fathers in the city of David, and his son Jehoshaphat reigned in his stead.

Nadab, the son of Jeroboam, began to reign over Israel in the second year of Asa and reigned two years, walking in the way of his father, doing evil in the sight of the Lord.

Baasha the son of Ahijah of the house of Issachar conspired against and smote Nadab in the third year of Asa and reigned in his stead.

It came to pass, that Baasha smote all the house of Jeroboam according to the word of the Lord by Ahijah the prophet.

Baasha reigned in Tirzah over all Israel for forty-four years, walking in the way of Jeroboam and doing evil in the sight of the Lord, and the Lord took away his prosperity, making his house like that of Jeroboam. Those who died in the city were eaten by the dogs, and those who died in the field were eaten by the fowls of the air.

Baasha slept with his fathers, was buried in Tirzah, and Elah his son reigned in his stead.

Elah's reign began in the twenty-sixth year of Asa. He reigned two years when his servant Zimri conspired against him and slew him while he was drunk in the house of Arza his steward, and Zimri reigned in his stead.

When he began to reign, Zimri slew all the house of Baasha according to the word of the Lord which He spake against Baasha by Jehu his prophet.

After seven days reign in Tirzah by Zimri, in the twenty-seventh year of Asa, the people made Omri king over Israel. Omri and all Israel going up and besieging Tirzah, Zimri burnt the king's house over his own head and died thus by his own hand.

After this, the people became divided, one part following Omri, and the other part following Tibni the son of Ginath to make him king, but Omri prevailed and reigned, beginning in the thirty-first year of Asa, and reigning twelve years.

Omri bought the hill Samaria of Shemar, built thereon, and called the name of the city Shemar. He walked in all the ways of Jeroboam, doing worse than all that were before him in evils in the sight of the Lord.

Omri slept with his fathers, was buried in Samaria, and Ahab his son reigned in his stead.

Ahab began to reign over Israel in the thirty-eighth year of Asa and reigned in Samaria twenty-two years, doing evil in the sight of the Lord above all that were before him.

He took to wife Jezebel the daughter of Eth-baal king of the Zidonians and served and worshipped Baal, rearing up an altar for Baal in the house of Baal which he had built in Samaria, made a grove, and did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

In the days of Ahab, Hiel the Beth-elite built Jericho, laying the foundations thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord which He spoke by Joshua the son of Nun.

It is related, that Elijah the Tishbite who was of the inhabitants of Gilead prophesied, there should not be dew nor rain these years but according to his word; that the Lord hid Elijah by the brook Cherith that is before Jordan, from which he was to drink, and fed him by means of ravens morning and evenings; that the brook dried up and the Lord sent Elijah to a widow woman at Zarephath in Zidon where the Lord provided for Elijah, and for the woman and her son;

That, it came to pass, in those days, the woman's son fell sick and his breath left him, and she appealed to Elijah for aid for her son; that Elijah restored the boy to life and delivered him to his mother.

After many days and in the third year, the Lord sent Elijah to show himself unto Ahab. At this time, there was a sore famine in Samaria and Ahab had sent Obadiah the governor of Ahab's house who feared the Lord

greatly and who, when Jezebel cut off the prophets of the Lord, took a hundred prophets and hid them by fifties in a cave and fed them, to pass thru the land in search of grass for their horses and mules and, Obadiah being on his way thru the land, Elijah met him and sent him to tell Ahab, "Elijah is here."

When Ahab met Elijah, Ahab accused Elijah of being the cause of the great famine in the land and told Elijah, they had sought him everywhere. Elijah assured Ahab, that the famine was of the Lord, and was for his own fault.

Elijah required Ahab to gather all Israel, all the prophets of Baal, four hundred fifty, and all the prophets of the groves which eat at the table of Jezebel, four hundred, unto Mount Carmel, and Elijah came there unto all the people, and said, "How long halt ye between two opinions? If the Lord be God follow Him but if Baal then follow him." The people not answering him, Elijah said, "I, even I, only remain of the prophets of the Lord while Baal's prophets are four hundred fifty men.

It is related, that Elijah proposed to the prophets of Baal to test by fire the power of the gods of Baal and the God of Israel; that he would call upon the name of the Lord and they upon the name of their gods, and He that answered by fire should be God, to all of which the prophets of Baal agreed;

That, from morning until noon, the prophets of Baal called upon their gods without result; that there being no voice or other answer of their petitions, they leaped upon the altar; that Elijah, mocking them, said, "Cry louder for he is a god, either he is talking, pursuing, on a journey, or sleepeth and must be wakened," and they

cried aloud and cut themselves, after their manner, with knives and lancets, but there was neither voice, answer, or any that regarded;

That, at the time of the evening sacrifice, Elijah called the people unto him, prepared the altar of the Lord which was broken down, took twelve stones according to the number of the tribes of the sons of Jacob, and built an altar in the name of the Lord; that he made a trench about the altar, put the wood in order, and, cutting the bullock in pieces, laid the pieces on the wood and had twelve barrels of water poured thereon, filling the trench with water;

Elijah came near to the altar and called upon the name of the Lord God of Abraham, of Isaac, and of Israel, and the fire of the Lord fell and consumed the burnt sacrifice, the wood, the stone, the dust, and licked up the water that was in the trenches; and that all the people fell on their faces saying, "The Lord He is God! the Lord He is God!" and Elijah said unto the people, "Take the prophets of Baal, let none escape," and they brot the prophets of Baal down to the brook Kishon and slew them there.

After these things, a small cloud like a man's hand was seen to rise out of the sea, the heavens became black with clouds and wind, and there was a great rain.

Ahab returned to Jezreel and told Jezebel all that Elijah had done, and Jezebel threatened Elijah's life. Hearing of the threat, Elijah departed and came to Beersheba in Judah, where he left his servant and went a day's journey in the wilderness, sat down under a juniper tree, and wished he might die.

As Elijah lay asleep, under the juniper tree, an angel

touched him and said, "Arise and eat." Elijah looked and there was a cake baked on the coals and a cruse of water at his head.

After eating and drinking, Elijah lay down again and the angel of the Lord touched him and said, "Arise and eat, the journey is too great for thee." Elijah arose, ate and drank, and went, in the strength of that meat forty days and forty nights, unto Horeb the Mount of God where he lodged in a cave.

While Elijah lodged in the cave, the word of the Lord came to him and said, "What doest thou here Elijah?" Elijah, answering said, "I was jealous for the Lord God of hosts; for the children of Israel have forsaken Thy covenants, thrown down Thine altars, and slain Thy prophets with the sword until I, even I, only am left and they seek my life to take it away."

It is related, that the Lord passed by; that a great and strong wind rent the mountain and broke in pieces the rocks, before the Lord, but the Lord was not in the wind; that, after the wind, there was an earthquake, but the Lord was not in the earthquake; that, after the earthquake, there was a fire, but the Lord was not in the fire; that, after the fire, a still small voice said, "What doest thou here Elijah?" and, Elijah answering as before, the still small voice said unto him, "Go, return on thy way to the wilderness of Damascus and anoint Hazael to be king over Syria, Jehu to be king over Israel, and Elisha shalt thou anoint to be prophet in thy room. It shall come to pass, that him that escapes the sword of Hazael Jehu shall slay and him that escapes the sword of Jehu shall Elisha slay; yet, I have left me seven thousand in

Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

Elisha was plowing with twelve yoke of cattle before him, and Elijah, finding Elisha, cast his mantle upon Elisha as he passed by. Leaving his oxen, Elisha ran after Elijah, and said, "I will first kiss my father and my mother and then I will follow thee." Elijah said to Elisha, "Go back again, for what have I done to thee?" It is stated, that Elisha slew a yoke of oxen, boiled their flesh with the wood of their furniture, and gave unto the people and they did eat; that Elisha then arose, went after Elijah, and ministered unto him.

Ben-hadad, the king of Syria, going up against Samaria, had his servants set themselves in array against the city. Ahab, having all the young men of the princes of the provinces, two hundred thirty-two, and all of the children of Israel, seven thousand, the Lord by a prophet directed Ahab to direct the battle. Ahab went out at noon and every one slew his man, the Syrians fled and Ben-hadad escaped.

At the end of the year, Ben-hadad went up to Aphek to fight against Israel. The children of Israel, when pitched before the Syrians, were like two little flocks of birds, and the Syrians filled the country. On the seventh day, the battle being joined, the children of Israel slew of the Syrians an hundred thousand footmen, and the rest fled into the city Aphek where a wall fell upon twenty-seven thousand. Ben-hadad, fleeing, was, afterwards, received into Ahab's chariot where they made a covenant, and Ahab sent him away.

A prophet came to Ahab and told him, that because he had let go a man whom the Lord had appointed to utter

destruction, his life should go for that life and his people for that people, and the king of Israel returned to Samaria heavy and distressed.

It came to pass, that Ahab sought the vineyard of Naboth, but Naboth would not part with the inheritance of his fathers, and Ahab was sad with disappointment. To encourage Ahab, his wife Jezebel proposed to give him the vineyard of Naboth. She conspired against Naboth by false accusations and had him stoned to death, giving the vineyard to Ahab.

When Ahab went to possess the vineyard, he was met by Elijah and told, that, in the place where dogs had licked the blood of Naboth dogs should lick his blood; that the Lord would bring evil upon him, take away his prosperity, and make his house like the house of Jeroboam and Baasha; that the dogs should eat Jezebel by the wall of Jezreel; that him that dieth of Ahab in the city the dogs should eat, and him that dieth in the field the fowls of the air should eat.

After these things, three years passed without war between Syria and Israel. In the third year, Jehoshaphat the king of Judah came down to the king of Israel and was persuaded to join Ahab in a battle against the Syrians at Ramoth-gilead to recover Ramoth from the Syrians. In this battle, Ahab was wounded and died, and the dogs licked up his blood. Ahab thus sleeping with his fathers, his son Ahaziah reigned in his stead.

Jehoshaphat reigned in Jerusalem twenty-five years, walking in the ways of his father Asa but the people offered and burnt incense in the high places which were not removed. Jehoshaphat, sleeping with his fathers, was

buried with them in the city of David, and Jehoram his son reigned in his stead.

In the Second Book of Kings, we find the names of the kings, Jehoram and Joram, used interchangeably between the reigns over Israel and Judah. Jehoram was the son of Jehoshaphat and reigned in Jerusalem over Judah, and Joram was the son of Ahab and reigned in Samaria over Israel. We find this same confusion in the Chronicles.

Ahaziah reigned over Israel two years, doing evil in the sight of the Lord by walking in the ways of his father and in the ways of his mother and in the ways of Jeroboam who made Israel to sin, by serving Baal and worshipping him according to all that his fathers had done.

While in Samaria, Ahaziah fell and sustained an injury from which he died. Having no son, Ahaziah was succeeded by his brother Joram, the son of Ahab, as king over Israel.

The time having approached when the Lord would take Elijah up into heaven by a whirlwind, Elijah took Elisha with him from Gilgal down to Beth-el where he was minded to leave him but Elisha, knowing that Elijah would be taken up that day, would not leave him, and they went from Beth-el to Jericho and from there to Jordan. Fifty of the sons of the prophets, knowing that Elijah was to be taken that day, followed them and stood afar off to view. Elijah smote the waters of the Jordan with his mantle, they parted, and the two went over on dry ground. As they went on and talked, there appeared a chariot of fire with horses of fire which parted

them asunder and Elijah went up by a whirlwind into heaven.

When Elisha saw this phenomenon, he cried, My Father, My Father, the chariot of Israel and the horsemen thereof, and he saw Elijah no more. Taking up the mantle that had fallen from Elijah, Elisha went back to the Jordan, smote the waters of the Jordan with the mantle, they parted, and he went over.

The sons of the prophets came and bowed down before Elisha and, receiving Elisha's permission, they went in search of Elijah for the space of three days but found him not.

Elisha tarried at Jericho and, by the use of salt, healed the spring of the waters of Jericho so there were no more deaths nor barren land.

As Elisha was going up from Jericho to Beth-el, little children came out of the city and, mocking him, said, "Go up thou bald-head, go up thou bald-head." Elisha cursed the children, in the name of the Lord, and two she bears came out of the woods and tore forty-two of them. Elisha went to Mount Carmel and returned to Samaria.

After Ahab's death, the king of Moab rebelled against the king of Israel, and refused to send further tribute. Joram king of Israel, with Jehoshaphat and the king of Edom, went up, by way of the wilderness of Edom, against Moab. After seven days journey, they were without water, and sought and procured the aid of the prophet Elisha. Elisha called for a minstrel, the minstrel played, the hand of the Lord came upon Elisha, and Elisha gave them directions and the valley was made full of trenches. In the morning, without wind or rain, it came to pass,

that water came by way of Edom, filled the country with water, and the Lord delivered the Moabites into their hand, and they departed to their own land.

It is related, that a woman, of the wives of the sons of the prophets, appealed to Elisha to save her sons from bondage, on account of their father's debts; that Elisha gave her directions about what to do and, from her one pot of oil, she filled all the vessels she could procure, sold oil, paid the debts, and had left sufficient to live upon.

At Shunem, there was a great woman who fed Elisha when he passed that way. She was without children and she provided, for Elisha's entertainment, a little chamber upon the wall. For this woman's kindness, Elisha entreated the Lord and she conceived and bear a son. When this son was grown, he fell sick and died. The woman sent for Elisha and he came, restored her son to life, and delivered him to his mother.

Elisha came again to Gilgal and performed the miracles of feeding the people from a mess of pottage, at one time, and with twenty loaves of barley and a few full ears of corn with food left, at another time.

It is related, that one Naaman, the captain of the hosts of the king of Syria, was a leper; that he learned, thru a little maid of Israel who was a captive, and a servant to Naaman's wife, that the prophets of Israel cured leprosy; that he took presents and went to the king of Israel to be healed; that, hearing of Naaman's coming and his affliction, Elisha sent for Naaman to come to him to be healed.

Naaman came to the door of the house of Elisha, and Elisha sent a messenger and told Naaman to go dip him-

self seven times in Jordan and be clean. Expecting Elisha to come out and perform a miracle in healing him, Naaman was offended at the reception his honor had received at the hands of Elisha and, turning away in anger and reproach, was minded to return to his own country, but his servants persuaded him to do as he was bid, and he was healed. Returning to Elisha's house again, Naaman acknowledged Elisha's God and offered him presents of silver, of gold, and of raiment, all of which Elisha refused to accept.

After Naaman had departed, Elisha's servant Gehazi, thinking to secure some of Naaman's presents, followed Naaman, pretending that Elisha had sent him, and procured two talents of silver and two changes of raiment from Naaman's servants. Being cognizant of Gahazi's act, Elisha caused the leprosy which Naaman had to fall upon Gahazi, and Gahazi became a leper.

The king of Syria warred against Israel and sought to trap the king of Israel, but Elisha read the counsel of the Syrians, even in their bed chambers, and told the king of Israel the plans of the Syrians, and thus the Syrians were defeated in their efforts to trap the king of Israel.

The king of Syria was told what Elisha had done and he sent a great host to fetch Elisha from Dothan. They came by night and compassed the city about, and, Elisha's servant being afraid, Elisha prayed, the servant's eyes were opened and he saw that the mountain was full of horses and chariots of fire round about Elisha; and Elisha said to the young man, "Fear not for they that are with us are more than they against us." Elisha prayed and the hosts of Syria were smitten with blindness and

Elisha led the Syrians into the midst of Samaria. In the midst of Samaria, Elisha prayed and the eyes of the Syrians were opened in the midst of Samaria. The king of Israel was minded to smite the Syrians there but Elisha restrained him, had the Syrians fed, and sent them away to their master, and the bands of Syria came no more into the land of Israel.

After this, it came to pass, that Ben-hadad, king of Syria, beseiged Samaria until there was a great famine there. The king of Israel threatened the life of Elisha and the Lord, by means of four lepers bearing down upon the camp of the Syrians, frightened the Syrians and they fled, leaving everything in their camp. Learning that the Syrians had fled, the Israelites spoiled their tents and appropriated their supplies, thus relieving their distress for food Elisha then came to Damascus, and Hazael took the life of Ben-hadad and reigned in his stead.

In the fifth year of Joram, king of Israel, Jehoram the son of Jehoshapat began to reign over Judah, at the age of thirty-two, and reigned eight years in Jerusalem. The wife of Jehoram was the daughter of Ahab, a former king over Israel, and Jehoram walked in the ways of the kings of Israel, doing evil in the sight of the Lord.

In the days of Jehoram, Edom and Libnah revolted from under the hand of Judah and made kings for themselves.

Jehoram slept with his fathers, was buried in the city of David, and his son Ahaziah reigned in his stead. Beginning at the age of twenty-two years, Ahaziah reigned one year in Jerusalem and walked in the ways of Ahab.

In the war with Hazael, king of Syria, in Ramoth-

gilead, Joram was wounded and went back to Jezreel to be healed. Jehu the son of Jehoshaphat, conspiring against Joram, went to Jezreel and slew him with an arrow, casting his body in the field of Naboth the Jezreelite according to the word of the Lord. Ahaziah having come to Jezreel to see Joram, Jehu smote him also, and they carried his body to Jerusalem and buried him with his fathers in the city of David.

When Jehu entered into Jezreel, he had Jezebel thrown from an upper window, trampled by the horses, and her body was eaten by the dogs. After this Elisha had Jehu anointed king over Israel.

Joram reigned over Israel twelve years and wrought evil in the sight of the Lord, but not like his father or his mother, for he put away the images of Baal his father had made, but he clave unto the sins of Jeroboam.

Ahab had seventy sons in Samaria whom Jehu beheaded and brot their heads to Jezreel. After slaying all that remained in Jezreel of the house of Ahab, Jehu came to Samaria and, at the pit of the shearing house, met and slew forty-two brethren of Ahaziah.

Jehu took Jehonadab with him and slew all that remained unto Ahab in Samaria, thus destroying Ahab according to the saying of the Lord as spoken by Elijah.

Telling the people that Ahab served Baal a little but he would serve him much, Jehu had all the prophets, servants, and priests of Baal called together and proclaimed a solemn assembly for Baal. The worshippers of Baal came, to the man, and the house of Baal was filled. While the disciples of Baal were at worship, Jehu had them all slain with the edge of the sword and, afterwards, had the images of the house of Baal brot forth and burnt, and

the images of Baal and the house of Baal broken down, thus destroying Baal out of Israel: but he departed not from the sins of Jeroboam who made Israel to sin, in the matter of the golden calves that were in Beth-el and in Dan.

For his services in destroying Baal out of Israel, Jehu was promised by the Lord, that his children of the fourth generation should sit on the throne of Israel, but Jehu took no heed to walk in the law of the Lord God of Israel with all his heart, departing not from the sins of Jeroboam which made Israel sin.

In these days, the Lord began to cut Israel short, and Hazael smote them in all the coasts of Israel.

Jehu reigned over Israel in Samaria twenty-eight years, slept with his fathers, and was buried in Samaria. Jehoahaz, the son of Jehu, succeeded Jehu as king and reigned in his stead.

After the death of Ahaziah, at the hand of Jehu at Jezreel, Athaliah the wife of Jehoram and mother of Ahaziah destroyed all the seed royal except Joash, and reigned over the land of Judah. Joash, the son of Ahaziah, was taken away and hid, by his aunt Jehosheba the daughter of King Jehoram and sister to Ahaziah, so that he was not slain.

Joash was with Jehosheba in the house of the Lord six years, and, in the seventh year, the priests brot the rulers and officers together into the house of the Lord, made a covenant, and showed them the king's son who was afterwards made king. When Athaliah saw all this, she cried, "Treason, treason," whereupon, she was removed and slain with the sword.

At this time, the people went into the house of Baal,

broke it down, with its altars and images, and slew Mat-tan the priest of Baal before the altar, and they brot down Joash and he sat upon the throne of the kings.

Joash began to reign, at the age of seven years, and reigned forty years in Jerusalem, doing right in the sight of the Lord, but the high places were not removed. He repaired the breaches in the house of the Lord, and bought his peace with King Hazael of Syria. His servants conspired against him and slew him in the house of Millo. He was buried in the city of David, and Amaziah his son reigned in his stead.

Jehoahaz the son of Jehu reigned over Israel in Samaria seventeen years, and, he too, following the sins of Jeroboam, the anger of the Lord was kindled against Israel and he delivered them into the hand of Hazael the king of Syria all their days.

The king of Syria oppressed the children of Israel and, the Lord giving them a saviour, they went out from the Syrians and dwelt in their tents as before, but they departed not from the sins of the house of Jeroboam.

Jehoahaz slept with his fathers, was buried in Samaria, and Josiah his son reigned in his stead. At the time Josiah began to reign, there was left of the people but fifty horsemen, ten chariots, and ten thousand footmen.

Josiah reigned over Israel in Samaria sixteen years and departed not from all the sins of Jeroboam. He slept with his fathers, was buried in Samaria, and Jeroboam his son sat upon his throne.

While Josiah was king over Israel, Elisha fell in a sickness, whereof he afterwards died, and Josiah went down and wept over his face. At this time, Elisha proph-

esied, that Josiah would smite the Syrians in Aphek and consume them.

It is related, that, at the coming in of the new year, the bands of the Moabites invaded the land; that, it came to pass, as they were burying a man, the Moabites spied a band of men and cast the body into the sepulchre of Elisha; that, when the body of the man touched the bones of Elisha, the man stood upon his feet.

Hazael, king of Syria, died and his son Ben-hadad reigned in his stead, and Josiah took again the cities which Hazael had taken out of the hand of Jehoahaz his father by war, beating Ben-hadad three times and recovering the cities of Israel.

Amaziah the son of Joash reigned in Jerusalem over Judah twenty-nine years, doing right as his fathers had done, but not like David, for the high places were not taken away.

In the valley of salt, Amaziah slew of Edom ten thousand men, took Selah by war and called it Joktheel.

It is related, that Israel and Judah met in war at Beth-shemash and Judah was put to the worst before Israel; that the king of Israel came to Jerusalem and broke down a part of the wall; and that he took Amaziah, and all the gold and silver and all the vessels found in the house of the Lord, all the treasure of the kings and of the hostages, and returned to Samaria.

Amaziah, king of Judah, lived, after the death of his father Joash, fifteen years, when he was conspired against in Jerusalem and slain in Bochish. He built Eloth and restored it to Judah. He slept with his fathers, was buried in the city of David, and his son Azariah was made king in his stead.

It is related, that the Lord saved Israel by the hand of Jeroboam the son of Josiah; that Jeroboam the son of Josiah restored the coast of Israel according to the word of the Lord God of Israel as spoken by Jonah the son of Amittai the prophet which was at Goth-hepher; that Jeroboam the son of Josiah reigned in Samaria forty-one years and did evil, departing not from all the sins of Jeroboam the son of Nebat; that he slept with his fathers and his son Zachariah reigned in his stead.

Azariah reigned in Jerusalem over Judah fifty-two years, doing right according to all that his father Amaziah had done, but the high places were not removed.

It is related, that the Lord smote Azariah, and he was a leper to the day of his death; that, during the time Azariah was a leper, his son Jonathan was over the house judging the people of the land; that Azariah slept with his fathers, was buried in the city of David, and Jonathan reigned in his stead.

Zachariah reigned over Israel in Samaria six months, doing evil, departing not from the sins of Jeroboam the son of Nebat, and Shallum the son of Jabesh conspired against Zachariah, slew him, and reigned in his stead.

When Shallum had reigned in Samaria one month, Menahem, the son of Gadi, slew him and reigned in his stead.

Menahem reigned in Samaria over Israel ten years and departed not from the sins of Jeroboam, the son of Nebat.

Menahem slept with his fathers and his son Pekahiah reigned in his stead for two years, departing not from the sins of Jeroboam, the son of Nebat.

One Pekah conspired against Pekahiah and in Sa-

maria smote him. Pekah reigned in the room of Pekahiah for twenty years and departed not from the sins of Jeroboam, the son of Nebat.

In the days of Pekah, the king of Assyria came up, took all the land of Naphtali, and carried the people captives to Assyria.

Hoshea, the son of Elah, conspired against Pekah, slew him, and reigned in his stead.

Jotham (Jonathan), the son of Uzziah (Azariah) reigned in Jerusalem over Judah sixteen years and did according to all his fathers had done, but the high places were not removed. He built the higher gate of the house of the Lord.

In these days, the Lord began to send against Judah Rezin the king of Syria and Pekah the son of Remaliah.

Jotham (Jonathan) slept with his fathers, was buried in the city of David, and his son Ahaz reigned in his stead.

It is related, that Ahaz reigned in Jerusalem over Judah sixteen years; that he did right like David, but he walked in the ways of the kings of Israel; that he made his son to pass thru fire according to the abominations of the heathen whom the Lord cast out from before the children of Israel; and that he sacrificed and burnt incense in the high places, on the hills, and under every green tree.

Razin and Pekah came up to Jerusalem and besieged Ahaz, but they could not overcome him. Razin recovered Elath, drove the Jews out, and the Syrians came and dwelt there.

With the treasure of the house of the Lord, Ahaz hired the king of Assyria to help him against Razin king

of Syria and Pekah king of Israel. The king of Assyria took Damascus, slew Razin, and carried the people captive to Kir.

Ahaz slept with his fathers, was buried in the city of David, and his son Hezekiah reigned in his stead.

Hoshea reigned in Samaria over Israel nine years and did evil, but not as the kings of Israel who were before him.

Against Hoshea came Shalmanser king of Assyria, and Hoshea became his servant.

While Hoshea was under service to the king of Assyria, he sent messengers to So, the king of Egypt, and the king of Assyria, learning of this conspiracy, bound Hoshea in prison, came up to Samaria and besieged it three years.

In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away into Assyria: for they had sinned against the Lord their God. They had walked in the statutes of the heathen, and did secretly those things which were not right. They built the high places in all the cities, and set them up images and groves in every hill and under every green tree where they burnt incense as did the heathen. They served idols and wrought wickedness to provoke the Lord to anger, wherefore, the Lord had testified against Israel and Judah by all the prophets and all the seers, to keep the commandments and the statutes, but they would not hear and hardened their necks like to the necks of their fathers, who did not believe in the Lord their God.

It is stated, that the children of Israel had rejected the Lord's statutes, his covenants, and his testimony; that they had followed vanity, became vain, and went

after the heathen; that they had made them molten images, even two calves; that they had made them groves, worshipped all the hosts of heaven, and served Baal; that they used divinations and enchantments and sold themselves to evil in the sight of the Lord, provoking him to anger: and the Lord removed them out of his sight, leaving none but the tribe of Judah.

It is stated that, Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel; that the Lord rejected all the seed of Israel, and afflicted and delivered them into the hand of spoilers until He had cast them out of his sight; that He rent Israel from the house of David and had them carried away out of their own land into Assyria.

FROM ISRAEL'S ASSYRIAN CAPTIVITY TO THE END

The king of Assyria brought men, from Babylon and elsewhere, and placed them in the cities of Samaria. They made gods of their own and put them in the houses of the high places which the Samaritans had made, making unto themselves, from the lowest of them, priests for the high places who sacrificed for them in the houses of the high places. It is stated, that they feared the Lord and served their own gods, after the manner of the nation they carried away from thence.

Hezekiah reigned in Jerusalem over Judah twenty-nine years and did right according to all that David did. He removed the high places, broke the images, cut down the groves, and broke to pieces the brasen serpent that Moses had made for, unto these days, the children of Israel burnt incense unto it and he called it Nehushtah.

Hezekiah's trust in the Lord God of Israel was such

that neither before or after him among the kings of Judah was there any like him. He kept the commandments which the Lord commanded Moses, and the Lord was with him and he prospered.

Hezekiah rebelled against the king of Assyria and, in the fourteenth year of his reign, the king of Assyria, came up against the fenced cities of Judah and took them. Hezekiah prayed to the Lord for protection and was told by the Lord thru the prophet Isaiah, He would turn Hezekiah back in the way by which he came. That night, the angel of the Lord went out into the camp of the Assyrians and smote one hundred eighty-five thousand, and the king of Assyria departed and dwelt in Nineveh.

It came to pass, as the king of Assyria was worshipping in the house of Nosroch his god, two of his sons smote him with the sword and escaped into the land of Armenia, and Esar-hadden, his son, reigned in his stead.

In these days, being sick unto death, Hezekiah was told by Isaiah, that he would die. Hezekiah prayed to the Lord and his life was prolonged for the space of fifteen years.

The king of Babylon, hearing that Hezekiah was sick, sent letters and presents unto him by messengers. Harkening unto the messengers of the king of Babylon, Hezekiah showed them all his house and kingdom. Thru Isaiah, the Lord told Hezekiah, that the day would come when all his house would be carried into Babylon. Hezekiah slept with his fathers and Manasseh, his son, reigned in his stead.

Manasseh reigned in Jerusalem fifty-five years and did evil after the abominations of the heathen, building up

again the high places, rearing up altars for Baal, and worshipping and serving all the hosts of heaven.

It is related, that, in the two courts of the house of the Lord, Manasseh built altars for all the hosts of heaven, observed times, used enchantments, and dealt with familiar spirits and wizards; that he made a graven image of the grove and set it in the house where the Lord had put his name forever;

That Manasseh seduced the children of Israel to do more evil than the nations which the Lord destroyed before them, wherefore, the Lord forsook the remnant of his inheritance and delivered them into the hand of their enemies: for they had done that which was evil in His sight since the day their fathers came forth out of Egypt.

Manasseh slept with his fathers, was buried in the garden of his house—the garden of Uzza—and Amon his son reigned in his stead.

Amon reigned in Jerusalem two years and served the idols which his father served and worshipped them.

Amon's servants conspired against him and slew him in his own house, and the people made Josiah his son king in his stead.

Josiah reigned in Jerusalem thirty-one years, walking in all the ways of David. In the eighteenth year of his reign, it came to pass, that Hilkiah the high priest found the book of the Law, in the house of the Lord, and gave it to Shaphan the scribe who, after reading it, brot it and read it before the king.

When the king heard the reading of the book of the Law, he sent his servants to inquire of the Lord concerning the words of the book that was found.

The servants of the king went and communed with the prophetess who dwelt in Jerusalem in the college and she sent word to the king, that the Lord would bring evil upon this place and the inhabitants, according to the words of the book, but that the king would be gathered to his fathers in peace.

The king had the words of the book of the Covenant which was found in the house of the Lord read in the hearing of the people and made a covenant with the Lord—for all the people to keep his commandments, testimonies, and statutes.

The king had brot, from the temple of the Lord, all the vessels that were made for Baal, for the grove, and for all the hosts of heaven and, in the field of Kidron without Jerusalem, had them burned and the ashes carried unto Beth-el.

He put down all the idolatrous priests whom the kings of Judah had ordained to burn incense in the high places in the places round about Jerusalem and in the cities of Judah unto Baal, the sun, the moon, the planets, and all the hosts of heaven.

The king had brot, unto the brook Kidron without Jerusalem, the grove, from the house of the Lord, stamped it to powder, and cast the powder upon the graves of the children of Israel.

It is related, that the houses of the Sodomites that were by the house of the Lord, where the women wove hangings for the grove, the king broke down; that the king broke down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city; that he broke down in pieces the images, cut

down the groves, and filled their places with the bones of men ;

That the altar that was at Beth-el and the high places made by Jeroboam, the son of Nebat, he broke down and burned, burning men's bones upon the altar and polluting it according to the word of the Lord ; and that he took away all the houses of the high places in the city of Samaria, slew all the priests of the high places, and returned to Jerusalem.

The king commanded the people and they kept the passover unto the Lord their God, as it was written in the book of the Covenant, such as had not been holden from the days of the judges nor in all the days of the kings of Israel or Judah.

The workers with familiar spirits, the wizards, the images, the idols, and all the abominations that were spied in the land of Judah and Jerusalem Josiah put away, that he might perform the words of the Law which were written in the book found in the house of the Lord.

It is stated, that before Josiah there was no king like unto him that turned to the Lord with all his heart, with all his soul, and with all his might according to all the Law of Moses, neither after him arose any like him, but the Lord was not repented of his anger against Judah, for He said, He would remove Judah out of his sight as He had removed Israel and cast off the city of Jerusalem which He had chosen and the house which He had said, "My name shall be there."

In the days of Josiah, Pharaoh-nechoh, king of Egypt, went up against the king of Assyria.

Josiah went up against the king of Assyria and was

slain, and the people made Jehoahaz his son king in his stead.

When Jehoahaz had reigned in Jerusalem three months, Pharaoh-nechoh put him in bonds at Riblah in the land of Homoth, put the land to tribute, making Eliakim the son of Josiah king over Judah changing his name to Jehoiakim. Jehoahaz was, afterwards, taken to Egypt where he died.

Jehoiakim reigned in Jerusalem eleven years and did evil. In the days of Jehoiakim, Nebuchadnezzar, king of Babylon, came up and Jehoiakim became his servant for three years and then rebelled.

It is stated, that the Lord sent against Jehoiakim bands of Chaldees, of Syrians, of Moabites, and the children of Ammon; that they destroyed Judah according to the word of the Lord and removed them out of His sight; and that Jehoiakim slept with his fathers and Jehoiachin his son reigned in his stead.

The king of Babylon having taken all that pertained to the king of Egypt, from the river of Egypt unto the river Euphrates, the king of Egypt came no more out of his land.

In the eighth year of Jehoiachin's reign, the servants of Nebuchadnezzar came up against Jerusalem, took Jehoiachin, the treasure of the house of the Lord, the treasure of the king's house and all Jerusalem, and carried them all away to Babylon with ten thousand of the people as captives, leaving none save the poorest sort of the people of the land.

The king of Babylon made Mattaniah, his father's brother king over Judah, changing his name to Zedekiah, and he reigned eleven years in Jerusalem.

On the tenth day of the tenth month in the ninth year of the reign of Zedekiah, Nebuchadnezzar came against Jerusalem and besieged it unto the ninth day of the fourth month in the eleventh year when, a famine prevailing, the city was broken up and all the men of war fled with the king by night. The Chaldees pursued and overtook the king in the plains of Jericho. They slew the king's son before his eyes, put out the eyes of the king, bound him with fetters of brass, and carried him to Babylon.

On the seventh day of the fifth month in the eleventh year of Zedekiah, the captain of the king's guard came to Jerusalem and burnt the house of the Lord, the king's house, and all the houses of Jerusalem breaking down the walls and carrying away the remnant that was left, but leaving of the poor of the land to be vinedressers and husbandmen. He removed all the gold and silver and brass from the house of the Lord and carried it away to Babylon.

Over them that were left in Judah, the king of Babylon, made Gedaliah the son of Ahikan the son of Shaphan ruler.

In the seventh month, Ishmael, the son of Nethaniah, the son of Elishama of the seed royal came with ten men and slew Gedaliah, and the Jews and the Chaldees that were with him, at Mizpah, and the people, being afraid of the Chaldees, all came into Egypt.

In the thirty-seventh year of the captivity of Jehoiachin, king of Judah, in the twelfth month and twenty-seventh day, Evil-merodoch, king of Babylon, in the year that he began to reign, released Jehoiachin out of prison, spoke kindly to him, and set Jehoiachin's throne above the

thrones of the kings that were with him in Babylon, and changing Jehoiachin's prison garments, he was permitted to eat bread before the king all the remaining days of his life.

It is stated, that the Babylonian captivity continued for the space of seventy years, until the land had enjoyed her sabbaths (for as long as she lay desolate she kept sabbath), in fulfilment of the word of the Lord by Jeremiah.

In the first year of the reign of king Cyrus over the kingdom of Persia, the Lord stirred up the spirit of Cyrus and he made a proclamation thruout his kingdom saying, "All the kingdoms of the earth hath the Lord God of heaven given me and charged me to build Him an house in Jerusalem which is in Judah," and he released all the people to go up to Jerusalem and build the house of the Lord God of Israel, and decreed assistance, from his people, in silver, gold, goods, and beasts, besides the freewill offering for the house of God that was in Jerusalem.

The chiefs of the fathers of Judah and Benjamin and all them whose spirit God had raised to go to build the house of the Lord went up to Jerusalem, taking the gifts of the people and all that was willingly offered.

King Cyrus restored unto Judah the vessels of the house of the Lord which Nebuchadnezzar had brot from Jerusalem and put in the house of his gods, five thousand four hundred in number.

The whole congregation that went up to Jerusalem were forty-two thousand three hundred sixty, besides their servants and maids, of whom there were seven thou-

sand three hundred thirty-seven. There were among them two hundred singing men and women.

It is stated, that their mules were, two hundred forty-five; their horses, seven hundred thirty-six; their camels, four hundred thirty-five; their asses, six thousand seven hundred twenty; and that they all dwelt in their cities.

When the seventh month came, they built the altar of the God of Israel and offered sacrifices thereon, as directed in the book of Moses. They kept the feasts and made offerings from the first day of the seventh month, but the foundation of the temple of the Lord was not yet laid.

According to the grant of King Cyrus, they hired cedar trees brot from Lebanon and, in the second month of the second year of their coming, they began to set forward the work of the house of God.

It is stated, that while the builders were laying the foundation of the temple of the Lord, they sang together by courses in praise and thanksgiving unto the Lord.

That the adversaries, professing they sought their God, desired to assist them in the building of the house and, being refused this privilege, they sot to weaken the hand of Judah by troubling them in building, and hired counselors to frustrate their purpose to build all the days of Cyrus and until the reign of Darius.

In the beginning of the reign of Ahasuerus, the enemies of Judah wrote him accusations against the inhabitants of Judah and Jerusalem.

In the reign of Artaxerxes, these enemies repeatedly wrote letters to him making accusations against Jerusalem, charging, that, when the city was built, the king

would lose the toll tribute and custom of this people ; that, if a search would be made of the books of the records, they would disclose, that this was a rebellious city and hurtful unto kings and provinces ; that they had moved sedition for which cause the city was destroyed ; and that if the city was built he would have no portion on this side of the river.

The king, hearkening unto these enemies, had a search made of the records and found as they had said, and the king forcibly stopped the further work of the building.

Under the reign of Darius king of Persia, Judah petitioned and discovered unto him the decree of Cyrus, and King Darius decreed, that the work go on speedily, rendering the necessary financial and moral assistance.

On the third day of the ninth month in the sixth year of Darius, the building was finished and dedicated with joy and great offerings unto the Lord, and the house was set in order as it was written in the book of Moses.

After these things, Ezra, a priest and a ready scribe in the Law of Moses, came from Babylon to Jerusalem with a letter, from King Artaxerxes and his seven counselors, vesting him with full authority to inquire concerning Judah and Jerusalem according to the Law of his God.

From the king of Babylon and his counselors, who freely offered unto the God of Israel whose habitation was in Jerusalem, Ezra brot much financial assistance, being given the liberty of the kings treasure to meet the needs of the house of God, and the servants of the house of God were relieved from all toll tribute and custom.

Ezra was also vested with temporal powers, and he

set magistrates and judges to judge all the people beyond the river, with full power of punishment even unto death.

After these things, it was told to Ezra, that the people, the priests, and the Levites had not separated themselves from the people of the lands, but were doing according to their abominations; that the Judahites had taken of the daughters of the people of the land for themselves and for their sons; that the holy seed had mingled themselves with the people of the land; and that the princes and rulers had been chief in this trespass.

Ezra was greatly distressed on hearing of these violations of the commandments of God, and he made fervent prayers for the people. He assembled all the men of Judah and Benjamin, on the twentieth day of the ninth month, and they sat in the street of the house of God, confessed their sins, and made a covenant with the Lord, to put away their strange wives and strange children. This was about the year four hundred fifty-six before Christ.

After these things, we have no biblical account of this people to the time of Jesus, other than what is found in Malachi, where it is recorded that they were unkind, irreligious, and profane.

In Malachi, we find sharp reproofs of the priests for neglecting their covenant and of the people, for idolatry, for adultery, and for infidelity.

This brings the account of this people down to about three hundred ninety-seven years before Christ.

PART VI

THE PROPHETICALLY DECLARED SINS

Thru the prophet Hosea, the Lord declared, as to Israel, "There is no truth, nor mercy, nor knowledge of God, in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. My people are destroyed for lack of knowledge. As they were increased, so they sinned against me, and they set their hearts on their iniquity.

"Whoredom and wine take away the heart. The spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.

"They sacrifice unto the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good.

"Israel slideth back, and Ephraim is joined to idols: let him alone. Their drink is sour: they have committed whoredom continually: her rulers with shame do love.

"The priests, the house of Israel, and the house of the kings, judgment is toward them, because they have been a snare on Mispah, and a net spread upon Taber, and the revolvers are profound to make slaughter.

"Ephraim commits whoredom, and Israel is defiled;

they will not frame their doings to turn unto their God: for the spirit of whoredom is in the midst of them, and they have not known the Lord. They like men have transgressed the covenant: there have they dealt treacherously against me.

“Gilead is a city of them that work iniquity, and is polluted with blood. And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness.

“I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled. When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without. They consider not in their hearts, that I remember all the wickedness: now their own doings have beset them about; they are before my face.

“They make the king glad with their wickedness, and the princes with their lies. They are all adulterers. They are all hot as an oven, and have devoured their judges; and their kings have fallen: there is none among them that calleth unto me.

“Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not. They do not return to the Lord their God, nor seek him for all this. Ephraim is like a silly dove without heart: they call to Egypt, they go to Assyria. They assemble themselves for corn and wine, and they rebel against me. Tho I have bound and strengthened their arms, yet do they imagine mischief

against me. They return, but not to the most high; they are like a deceitful bow.

"Israel hath cast off the thing that is good. They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols.

"Thy calf, O Samaria, have cast thee off. From Israel was it also; the workman made it; therefore it is not God; but the calf of Samaria shall be broken in pieces.

"Israel is gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers, and made many altars to sin, altars shall be unto him to sin."

"They sacrifice flesh for the sacrifice of mine offerings, and eat it. Israel hath forgotten his maker, and buildeth temples; and Judah hath multiplied fenced cities.

"O Israel, thou hast gone a whoring from thy God, thou hath loved a reward upon every cornfloor. They have deeply corrupted themselves, as in the days of Gibeah. They went to Baal-peor, and separated themselves unto that shame; and their abominations were according as they loved.

"Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land, they have made goodly images. They have spoken words, swearing falsely in making a covenant. O Israel, thou hast sinned from the days of Gilead.

"When Israel was a child, then I loved him, and called my son out of Egypt. As they called them: they sacrificed unto Baalim, and burned incense to graven images.

"My people are bent on backsliding from me. Ephraim feedeth on wind, and followeth after the east wind:

he daily increaseth lies and desolation ; and they do make a covenant with the Assyrians, and oil is carried into Egypt. Surely they are vanity : they sacrifice bullocks in Gilgal ; yea, their altars are as heaps in the furrows of the field. Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.

“When Ephraim offended in Baal, he died. Now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsman : they say of them, let the men that sacrifice kiss the calves. According to their pasture, so were they filled ; they were filled, and their hearts were exalted ; therefore have they forgotten Me.”

Thru the prophet Isaiah, the Lord spoke and said, “He had nourished and brot up children, and they had rebelled against him ; that the ox knew his owner, and the ass his master’s crib : but Israel did not know or consider ; that they were a sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters : they had forsaken the Lord, provoked the Holy One of Israel unto anger, and gone away backward ;

“That their whole head was sick and the whole heart faint ; that, from the head to the foot, there was no soundness ; but wounds, bruises, and putrifying sores which had not been closed, bound up, nor mollified with ointment ; that their country was desolate, their cities burned up with fire, and strangers devoured their land in their presence ; and that the daughter of Zion is left as a cottage in a vineyard, as a beseiged city.

“To what purpose is the multitude of your sacrifices unto me ?” saith the Lord : “ I am full of the burnt offer-

ings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of the goats. Bring no more vain oblations; incense is an abomination unto me: the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meetings.

"Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. How has the faithful city become an harlot? It was full of judgment: righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water: the princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

"Thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are sooth-sayers like the Philistines, and they please themselves in the children of strangers.

"Their land is full of silver and gold, and there is no end of their treasures: their land is also full of horses, neither is there any end of their chariots: their land is also full of idols; they worship the work of their own hands. The mean man boweth down, and the great man humbleth himself: therefore forgive them not.

"Ye have eaten up the vineyard, and the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor. The Lord will cut off from Israel head and tail, branch and rush in one day. The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail."

He says they have erred thru wine, and thru strong

drink are out of the way; that the priests and the prophets have erred thru strong drink; that they are swallowed up of wine, and are out of the way thru strong drink; that they err in vision, and stumble in judgment; that all tables are full of vomit and filthiness, so that there is no place clean. "Thou hast wearied Me with thine iniquities."

Thru Isaiah, it is said, "Draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. Against whom do ye sport yourselves? against whom make ye a wide mouth and draw out the tongue? art ye not children of transgression, a seed of falsehood, enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?"

"Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice: thou hast discovered thyself to another than me, and art gone up; thou has enlarged thy bed, and made thee a covenant with them: thou lovedst their bed where thou sawest it.

"Thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell.

"Your iniquities have separated between you and your God, and your sins have hid His face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice eggs, and weave the

spiders web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thots are thots of iniquity; wasting and destruction are in the paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

“I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thots. A people that provoketh me to anger continually to my face; that sacrificeth in gardens and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments, which eat swine’s flesh, and broth of abominable things is in their vessels; which say, Stand by thyself, come not near me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom. Your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

“Ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and furnish the drink offering unto that number. When I called, ye did not answer; when I spake, you did not

hear ; but did evil before mine eyes, and did choose that wherein I delighted not.

“He that killeth an ox is as if he slew a man ; he that sacrificeth a lamb, as if he cut off a dog’s neck ; he that offereth an oblation, as if he offered swine’s blood ; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. When I called none did answer ; when I spake, they did not hear : but they did evil before mine eyes, and chose that in which I delighted not.”

Thru Micah, it is said, concerning Samaria and Jerusalem, that the Lord cometh forth and will come down and tread upon the high places of the earth ; that the mountains shall be molten under him, and the valleys cleft, as wax before the fire, and as waters that are poured down a steep place ; that all this is for the transgressions of Jacob, and the sins of the house of Israel ; that the transgression of Jacob is Samaria, and the high places of Judah are Jerusalem ; that her wound is incurable ; for it came unto Judah, he has come unto the gate of my people, even to Jerusalem ; that the inhabitants of Maroth waited carefully for good : but evil came down from the Lord unto the gate of Jerusalem.

He speaks of the prophets that make the people err ; that bite with their teeth, and cry peace ; and that putteth not into their mouths, but even prepare war against them.

He says they shall not have a vision ; that it shall be dark unto them ; that they shall not divine ; and that the sun shall go down over the prophets, and the day shall be dark over them ; that then the seers shall be ashamed, and the diviners confounded ; that they built up Zion with blood, and Jerusalem with iniquity ; that the heads thereof

judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money.

“Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable. Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. The statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

“Woe to her that is filthy and polluted, to the oppressing city. She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God. Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the Law.”

Thru Jeremiah, it is said to Jerusalem, the house of Jacob, and the families of the house of Israel, “What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and become vain?

“Neither said they, where is the Lord that brot us up out of the land of Egypt, that led us thru the wilderness, thru a land of deserts and of pits, thru a land of drought, and of the shadow of death, thru a land that no man passed thru, and where no man dwelt?

“I brot you into a plentiful country, to eat the fruit

thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. The priests said not, where is the Lord? and they that handle the Law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

“Be astonished, O ye heavens, at this: for my people have committed two evils; they have forsaken Me the fountain of Living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Is Israel a slave? Is he a homeborn slave? Why is he spoiled? The young lion roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitants. Also the children of Noph and Tahapanes have broken the crown of thy head. Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when He led thee by the way?

“And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river. Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wonderest, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? For thou wash thee with nitre, and

take thee much sope, yet thine iniquity is marked before me.

“Thou art a swift dromedary traversing her ways; a wild ass used to the wilderness, that snuffeth up the wind at her pleasure. As a thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, their priests, and their prophets, saying to a stock, Thou art my father; and to a stone, Thou hast brot me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us. According to the number of thy cities are thy gods, O Judah. Ye all have transgressed against me. In vain have I smitten your children: your own sword hath devoured your prophets, like a destroying lion.

“Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee? My people have forgotten me days without number. In thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these. Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

“They say, If a man put away his wife, and she go from him, and become another man’s, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me.

“In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. Thou hadst a whore’s forehead, thou refusedst to be ashamed. Back-

sliding Israel hath gone upon every high mountain and under every green tree, and there hath played the harlot. And her treacherous sister Judah saw it.

“And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass thru the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly. The backsliding Israel hath justified herself more than treacherous Judah.

“Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord. We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and have not obeyed the voices of the Lord our God.”

It is declared, that they of Jerusalem refused to receive correction; that they made their faces harder than a rock and refused to return; that they knew not the way of the Lord, nor the judgment of their God, and have altogether broken the yoke, and broke the bonds; that they had forsaken the Lord, and sworn by them that are no gods; that they were as fed horses in the morning; every one neighed after his neighbor's wife; that the house of Israel and the house of Judah have dealt very treacherously against the Lord;

That this people have a revolting and a rebellious

heart; they are revolted and gone; that among the Lord's people are found wicked men, who lie in wait, set snares and traps, and catch men; that as a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxed rich.

"They are waxed fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so: and what will ye do in the end thereof?

"Ye trust in lying words, that cannot profit. Will ye steal, murder, commit adultery, swear falsely, burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, we are delivered to do all these abominations?

"Is this house, which is called by my name, become a den of robbers in your eyes? Go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

"The children gather the wood, the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

"Put your burnt offerings unto your sacrifices, and eat flesh; for I spake not unto your fathers, nor commanded them in the day that I brot them out of the land of Egypt, concerning burnt offerings or sacrifices: but

this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

“But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. I have sent unto you all my servants the prophets: yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

“This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth. Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of His wrath. For the children of Judah have done evil in My sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Trophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it in my heart.

“Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the Judgment of the Lord.

“I will give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness,

from the prophet even unto the priest every one dealeth falsely.

“Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. They bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they know not me, saith the Lord.

“Take ye heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slanders. And they will deceive every one his neighbor, and will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit; thru deceit they refuse to know me, saith the Lord. Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbor with his mouth, but in heart he layeth his wait.

“They obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart. A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my Covenant which I made with their fathers.

“According to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal.

“What hath my beloved to do in mine house, seeing she hath wrot lewdness with many, and the holy flesh is passed from thee? When thou doest evil, then thou rejoicest.

“Even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not tho they speak fair words unto thee.

“Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart. I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? When shall it once be?

“The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars; whilst their children remember their altars and their groves by the green trees upon the high hills.

“And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. The virgin of Israel hath done a very horrible thing. My people have forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths in a way not cast up; to make their land desolate, and a perpetual hissing; every one

that passeth thereby shall be astonished, and wag his head.

“They have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the king of Judah, and have filled this place with the blood of innocents; they have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind.

“Ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourself off, and that ye might be a curse and a reproach among all the nations of the earth.

“Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, “As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were

well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine."

Jeremiah replied, saying, "Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her.

"O Israel, thy prophets are like the foxes in the desert. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divinations, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word. With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.

"These men have set up their idols in their hearts, and put the stumbling block of their iniquity before their face: should I be enquired of at all by them?

"But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was. And of thy garments thou didst take, and deckedst thy high places with divers colors, and playedst the harlot thereupon: the like things shall not come, neither shall it be so.

"Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thy-

self images of men, and didst commit whoredom with them, and tookest thy broidered garments, and coveredst them.

“Moreover thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, that thou hast slain my children, and delivered them to cause them to pass thru the fire for them? And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

“Thou hast also built unto thee an eminent place, and hast made thee an high place in every street. Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms. Thou hast also committed fornication with the Egyptians thy neighbors, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

“Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldst not be satisfied.

“Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith. How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman; in that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire; but as a wife that committeth adultery, which taketh strangers instead of

her husband! They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom. And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary. Wherefore, O harlot, hear the word of the Lord.

"Your mother was an Hittite, and your father an Amorite. And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Thou wast corrupted more than they in all thy ways. Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

"Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

"The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself. Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries. Every one were in thee to their power to shed

blood. In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. Thou hast despised mine holy things, and hast profaned my sabbaths. In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness. In thee have they discovered their father's nakedness: in thee have they humbled her that was set apart for pollution.

"And one hath committed abomination with his neighbor's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter. In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God.

"The house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.

"There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

"Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

"Her princes in the midst thereof are like ravaging

the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken.

"The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none."

Ezekiel says, "The word of the Lord came again unto me, saying, Son of man, there were two women, the daughters of one mother: and they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bear sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah. And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbors, which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

"Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself. Neither left she her whoredoms brot from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. Wherefore I have delivered her into the hand of

her lovers, into the hand of the Assyrians, upon whom she doted.

"These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

"And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms. She doted upon the Assyrians her neighbors, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. Then I saw that she was defiled, that they took both one way, and that she increased her whoredoms: for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: and as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

"And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

"So she discovered her whoredoms, and discovered her nakedness; then my mind was alienated from her sister. Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses. Thus thou

calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth."

The Lord said moreover, "Aholah and Aholibah have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bear unto me, to pass for them thru the fire, to devour them. Moreover this they have done unto me: they have delivered my sanctuary in the same day, and have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

"And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, and satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

"And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads. Then said I unto her that was old in adulteries, will they now commit whoredoms with her, and she with them. Yet they went in unto her, as they go into a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women."

Thru Malachi, the Lord declared against the priests, saying, "But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. There-

fore have I made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

"Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

"Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

"And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a goodly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of thy youth.

"Even from the days of your fathers ye are gone away from mine ordinance, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."

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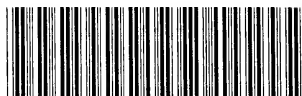
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